



IMPROVEMENT ERA



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APRIL, 1928

No. 6

Hugh J. Cannon

BRYANT S. HINCKLEY

Law and Order

PRESIDENT HEBER J. GRANT
(Editorial)

Obligation of Citizenship

PRESIDENT A. W. IVINS
MELVIN J. BALLARD
NICHOLAS G. MORGAN

SANTA BARBARA MISSION

ELIZABETH C. PORTER

STORY—TACTICS

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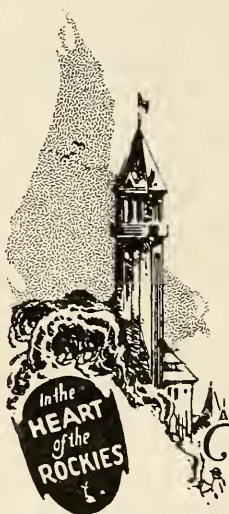
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IMPROVEMENT ERA

APRIL, 1928

PRES. HEBER J. GRANT HUGH J. CANNON
Editor *Associate Editor*

MELVIN J. BALLARD, *Business Manager*

Organ of the Priesthood Quorums, the Young Men's
Mutual Improvement Associations and the Schools of
the Church of Jesus Christ of Latter-day Saints

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EDITOR'S ANNOUNCEMENTS

Inquiry is often made by writers as to what the Improvement Era pays for manuscripts submitted for publication, what kinds of material it buys, etc. Like other magazines, the Era buys only what it needs to accomplish its purpose, and pays according to merit as judged by its editors. All manuscripts are considered free contributions that do not contain the statement, "Submitted at usual rates;" and all photographs sent with manuscripts that are used will be destroyed, unless their return is especially requested. Read official announcement of this policy at bottom of "Contents" page.

In this number of the Era are several interesting, timely articles on the theme of our responsibility in the observance of law and order, with an editorial by President Heber J. Grant on the same subject. These should be read and their teachings applied by every Latter-day Saint throughout the world. The application of these principles, by its citizenry, is vital to the stability of any nation;—but, you read the articles yourself. The May number of the Era will be devoted to a theme equally interesting. Articles will be written by persons who have become thoroughly imbued with their subject, through both study and long experience. Be sure you get your May Era.

Information about the new plan of priesthood and M. I. A. work and activity can be found in both the Priesthood Quorums and Mutual Work departments of this number. (Pages 516 and 524.)

After you have finished reading your Era, have you ever passed it on to your neighbor and asked him to read it? If he isn't a subscriber, he doesn't know of the many good things the magazine contains, or of the encouragement and inspiration

to be had from its reading. Try it with this number, and see if he doesn't appreciate it. If he expresses a wish sometime to become a subscriber himself, tell him he may start with the current number, and not to wait till the beginning of the new volume. You see what effective missionary work you will then be doing?—for the person who reads consistently the Improvement Era each month gets the spirit of the gospel. And the Lord has said, "It behooveth him who hath been warned to warn his neighbor."

Edgar A. Guest's poem, "On Church Building," is published for the first time in this number of the Era,—a direct contribution of the author to our magazine. (See page 506.) Read also the account of Mr. Guest's philanthropic assistance to the branch of the Church at Detroit, Michigan, where he gave a recital of his famous poems, without remuneration, to help raise funds for the building of their new chapel.

"Santa Barbara Mission Rises From the Ashes," an illustrated story by Elizabeth Cannon Porter, in which the author relates some very interesting facts connected with the rebuilding of this mission after the 1925 earthquake, and points out romantic bits of history that you will like to read. It begins on page 481.

Read the story, "Tactics," beginning on page 492, for suggestions on how to attain economic ends in married life. It is interesting and contains a good moral lesson.

Says President H. W. Valentine of the German-Austrian mission: "Permit me to express the hearty approval and keen appreciation of all of our elders for the 'New Era.' You are certainly to be congratulated on the quality of the magazine."

Atonement

When Jesus neared his hour of sacrifice,
Heart weighed with sorrow, mindful of the price,
The Twelve he called, for them a supper spread—
The broken bread, the precious cup, then said:

“Behold, this bread, my body given for sin,
This wine, my blood, a fallen world to win.”

Moved he in silence to Gethsemane,
And wrapt in prayer prepared for Calvary;
He bore the cross, the great surrender made—
For his accusers pleadingly he prayed:

“Forgive them, Father, merciful and true,
They crucify, yet know not what they do.”

Dread darkness fell, the temple veil was rent,
The earth bore witness to his testament;
He died, the gift of love he freely gave,
Only to rise triumphant from the grave:

Victor he stands; victorious, too, shall be
They who in Christ the one Redeemer see.

Lethbridge, Canada

FRANK C. STEELE





HUGH J. CANNON
Associate Editor



Vol. XXXI

APRIL, 1928

No. 6

Hugh J. Cannon

BY BRYANT S. HINCKLEY, PRESIDENT OF THE LIBERTY
STAKE OF ZION

THE appointment of Hugh J. Cannon to succeed the late beloved Edward H. Anderson as associate editor of the *Improvement Era* was gratifying to all who enjoy the advantage of his acquaintance. His training and experience eminently fit him for the responsibilities of this new appointment. The high standard maintained by the *Era* in the past will not be impaired under his editorial supervision.

The writer of this sketch speaks out of a long and intimate acquaintance with the new appointee, and speaks with confidence concerning his ability as a writer and his sterling worth as a man.

Hugh J. Cannon is, by instinct and training, a gentleman, modest, dignified and genial, full of human sympathy, tender and considerate; but in no sense lacking in the sterner virtues of courage, loyalty and dependability. He inherited from his illustrious father, George Q. Cannon, unusual literary ability and a sublime and beautiful faith, both of which he has cultivated. He has a clear understanding of the great fundamentals of the gospel of Jesus Christ and few other men of his years have given more generously of their time and means for its promulgation.

He is the son of George Q., and Sarah Jenne Cannon, and was born January 19, 1870, in Salt Lake City, Utah. His mother, in her 88th year, is still mentally alert.

He received his early education in a private school, taught by George M. Cannon, on the old Cannon farm near the Jordan river, and from there he went to the University of Utah. Subsequently, he became proficient in shorthand and typewriting.

As a young man, he learned the nursery business and for a time was a partner in this business with the late Martin Christopherson.

At the age of twenty, he was called on his first mission to Germany. He had been there about a year and a half when his brother, David, who was laboring in the same mission, contracted

a cold through exposure and died. Hugh J. brought his remains home.

Soon after his return he engaged in the mining business in Nevada. At that time Nevada was a new and sparsely settled country, untouched by the refining influences of civilization. He was thrown in contact with a rough and belligerent element, situations arose which required great physical courage; but, under the most dangerous situations, there was no faltering or hesitation on his part. Mild and peace-loving, when cries arose, he exhibited a fighting courage of the finest quality. Out of this frontier experience he gathered material for some thrilling stories which have received favorable comment from competent critics.

He subsequently engaged in the publishing business in Salt Lake City, in connection with the interests of his father, and was manager of the George Q. Cannon & Sons Company, one of the pioneer publishing houses of Utah, at the time this company was sold.

He was made a member of the Deseret Sunday School Union Board December 29, 1896, and continued until April 3, 1923.

In 1901, he went on his second mission to Germany and was presiding over that mission when he was made president of Liberty stake, February 26, 1904. This mission covered a period of three and one-half years.

In 1920, while he was presiding over Liberty stake, he was called by the First Presidency to accompany Elder David O. McKay in a tour of the world, visiting all the missions of the Church except those in the United States. This required more than a year's time.

During the administration of Governor Charles R. Mabey, he was head of the Bureau of Food Products of the State of Utah.

In 1925, he was again called to preside over the Swiss-German mission and was presiding there at the time of his appointment as associate editor.

As a boy, he was active in the various quorums of the priesthood and in the local auxiliary organizations.

He has been on three missions to Germany, covering a period of seven and a half years, one year was spent in the world tour, which makes a total of eight and a half years of missionary work abroad, twenty years as president of Liberty stake and twenty-seven years as a member of the Deseret Sunday School Union Board.

He is now fifty-eight years of age.

As stated before, while he was presiding over the Swiss-German mission, he was made president of Liberty stake at the time

it was organized, returning six months after his appointment to assume the responsibility of his new office.

For twenty years thereafter he presided as president of the stake. During this time the stake made marked progress, the population more than doubled, a number of wards were organized, new chapels were erected and many important changes and improvements were made along the line. The conduct of this work reflects great credit upon his ability as an organizer and his capacity as a leader. His administration was marked by wisdom, tolerance and a sympathetic understanding of the problems of the people. His leadership was the kind that secures a cheerful and gratuitous following, a leadership built upon confidence in mankind and a settled faith in God, consequently a leadership that inspires faith and awakens noble endeavor. He can repair with pride and satisfaction to his record as president of the Liberty stake of Zion.

He brings to his new calling a ripe experience. He has grown up in the publishing business, has traveled extensively, has had wide contact with men and affairs and has become familiar with world conditions. This has bred in him a fine spirit of tolerance and has given him an elevation from which to view many questions that must find consideration at his hands.

As editor of a magazine which represents the Latter-day Saints in the libraries and literary centers of the world, this experience and this preparation will be of inestimable value.

It will be his privilege to meet many distinguished men and women who visit our people and our city; this he can do well and impressively.

As a writer, he made his first contribution to the *Juvenile Instructor*, which at that time was owned and edited by his father, George Q. Cannon. Later he was associated with his brother, Frank J. Cannon, in the publishing of the *Ogden Standard*. While in Germany he wrote a number of articles for the *Millennial Star*, some of which were published as tracts. He kept a complete and interesting journal of his world tour and contributed a number of descriptive articles to the *Deseret News*, the *Juvenile Instructor* and the *Era*.

He has an extraordinary memory, an easy, graceful style of writing and a rare sense of humor.

The opportunity which has come unasked to him has come at a period in his life when he is best fitted to meet its demands.

He is a keen judge of men and has a good understanding of the motives that actuate them. He has an instinct for saying the right thing at the right time in the right way.

One of his outstanding characteristics is mental poise. He

never loses his self-control, little things do not perturb him; he stands unafraid and undisturbed in the face of peril.

There is something about his presence that banishes doubt and imparts a sense of security and peace. His friendship is delightful, constant and unwavering; his faith is simple, child-like and complete. His courage is of the quiet quality, controlled and directed by a seasoned and judicial mind.

His contact with all classes of people is pleasant and wholesome. All his life he has mingled with young men, he understands their problems and he knows their hopes and aspirations and will fit admirably into his new place.

The management and readers of the *Era* are to be congratulated upon his appointment.

EXAMPLE OR WARNING

BY MARTIN LUTHER

"What a sin and a shame it is that it has come to this among us, that we are drawn away from, and permit ourselves to be drawn away from, the training of our young and the thought of what is best for them, until we ourselves are driven by natural impulse to the point of becoming an example to the heathen and in many ways a warning. * * *

"Man is no unthinking beast, that neither cares for nor trains the thing to which he has given birth, but leaves it on the straw, as God said in Job '39, and is as hard toward his own as though it were not his, and leaves his eggs unprotected on the ground. * * *

"And what benefit is it to us, with all our having and doing, if we are like the vain ecclesiastics and neglect that which is the most important thing in our lives; namely, the care of the young people. My opinion is that among the most obvious sins of the world none is so severely blamed by God and deserving of such terrible punishment as this very thing, which we do to the children, in that we fail to bring them up properly."—From a sermon of *Martin Luther*, addressed to the rulers of Germany. Freely translated from the sixteenth-century German by M. M. A.



The Challenge!

Can this be true? The question comes,
That lawlessness is now the courtèd king,
That men have ceased to love their fellow-men,
That they destroy the law for money's ring?

Can this be true? Our leaders' quest,
Like Moses in the camp of Israel's host,
Who's on the Lord's side? Who will stand
For God the Father, Son, and Holy Ghost?

Aye! Who will stand to love the Lord as King,
And hold this country as a holy thing,
Where all may put their wisdom to a test
And hear the truth and know that it is best?

God gives to man a Canaan for his faith:
Religion overcomes the wilderness:
Despair departs before the light of hope:
Attainment crowns the head of eagerness.

So lies the land—and shall we lose?
Barter our birthright through neglect?
The challenge is ours! Let opposition
Strengthen our hearts, and wake us to defect.

LINNIE FISHER ROBINSON

The Sacred Obligations of Citizenship

BY PRESIDENT ANTHONY W. IVINS

LAW is a system or rule established by recognized authority for the government and control of action. All things, whether in the heavens above or in the earth beneath, are governed and controlled by definite, orderly laws.

These regulations may be classified as civil and criminal laws, enacted by men through the agencies which they, themselves, have created, and are designed for the protection, development, and happiness of society.

Laws may be in the form of commands which we are compelled to obey, for the violation of which penalties may be inflicted by those who administer the mandate, under the authority by which the law is created. These regulations are designed to protect the individual or community against the improper encroachment upon the inherent rights to which all people are entitled.

For the infraction of these laws we are held responsible, and may be restrained of our liberty, dispossessed of our property, or even of life itself, provided the offense committed justifies the infliction of such penalty.

In contrast to this is the universal law of God, the Creator of heaven and earth and all things which in them are. The Universe, the earth upon which we have being, the animal and vegetable life which exists upon it, man, himself, the masterpiece of the creations of God, all exist, move and act under the merciful provision of the laws which He has ordained in order that we may go forward in an orderly manner to the accomplishment of the destiny which is before us.

We may observe or disregard these unchangeable laws as we choose. Agency has been given us to observe or violate either God-given or human laws. If we violate either, we must pay the penalty; if we observe them, we reap the reward.

Our very existence depends upon the observance of certain simple laws. We know that these mortal bodies cannot exist without food. We may eat or abstain from taking nourishment. To eat is to obey an indispensable law. If we wilfully ignore this law, we die, and are responsible to the giver of life alone for our act, the civil law cannot deal with us; but if we wilfully deprive another of life, as we have deprived ourselves, it is murder, and human law inflicts the penalty which is provided.

Thus it is seen that for the transgression of laws which affect ourselves alone, where the rights of others are in no manner infringed upon, we are responsible to the Divine Lawgiver only.

This principle of personal responsibility for the deeds done while here in mortality is exemplified more clearly in the Law of the Lord which was given through Moses, for the government of ancient Israel, than in any other code so far as we have personal knowledge, and it is a fact that our modern system of jurisprudence is copied very closely after the pattern which was given more than three thousand years ago.

The conduct of ancient Israel was governed, in almost the minutest detail of their lives, by fixed laws. The food which they were to eat, the manner of clothing to be worn, their conduct toward one another and the stranger who might be within their gates, and the responsibility to the God of their fathers, were all set forth in the greatest detail.

The penalties attached to the violation of these laws were governed by the gravity of the offense committed. If a person ate that which was forbidden, or touched or handled a thing which was unclean, it was necessary for him to cleanse himself before mingling with the congregation of the people; he had committed an offense against himself only. If he found an article which had been lost by another, and wilfully retained possession of it instead of returning it to the owner, he was obliged to restore it with an added amount which was not great; but if he stole an ox or a sheep, which was not lost, he was to restore five oxen for an ox, and four sheep for a sheep.

He who deliberately took human life was put to death, but if a life was taken by accident, the penalty was not great. Blasphemy of the name of God was a capital offense. If a man committed adultery with a married woman, the wife of his neighbor, both the man and woman were put to death. If the act was committed with an unmarried maiden who was betrothed to another, and she made no resistance, both man and maiden were stoned to death; if, however, the maiden cried out for help and no one came to her rescue, the man alone suffered the death penalty, the maiden being blameless.

These citations are given to illustrate the careful distinction which was made in defining the gravity of the offense committed under the law, and the care with which the punishment was meted out to the offender.

The law of Moses was a code which appears to us harsh, and, in some respects, unjustifiable; but it cannot be denied that its rigid enforcement made the Israelitish kingdom the dominant secular

power of the world, and that when the observance and execution of the law was disregarded, the decadence of the nation began, and that the refusal of the people to return to faith in the God of their fathers and obedience to his laws resulted in the utter dissolution of the kingdom.

The law of Moses, in so far as it applied to the law of sacrifice, was fulfilled in Christ, whose coming it symbolized; but the laws of morality, integrity, justice and submission to civil law remain in full force, and were confirmed and taught by the Redeemer.

The most just and righteous laws are of no value unless honestly and righteously administered. It is not the violator of the law alone who is responsible for his act. If a man murder, and I, knowing him to be guilty, assist him to escape the penalty which the law should inflict, I become accessory to his crime, and should be punished for my participation in it.

If a man steal, and another, knowing the theft to have been committed, acquires the stolen property, both are equally guilty of theft. If the law prohibits the manufacture and sale of intoxicating liquors, and I purchase that which I know to be contraband, I am equally guilty, and should be dealt with as a criminal.

Every citizen of the United States is under solemn obligation to honor, uphold and magnify the law. Every person chosen either to enact or administer the law makes solemn covenant that he will honestly and conscientiously discharge the great responsibility which he assumes. If he violates the trust reposed in him, he not only becomes a law breaker, but a perjurer unworthy the respect and confidence of honest men, worse than an ordinary criminal—he has violated a sacred trust.

In no other country of the world is greater liberty granted to its citizens than in the United States of America. In no other country of the world should citizenship be more highly prized, and the law be so universally upheld and honored, and yet we are told that we are today the most lawless nation of the world.

Let the people of the United States resolve that no law breaker, whether it be the highest official in our government or the humblest citizen, shall go unpunished. Let rational laws be enacted which will protect every citizen in his inherent rights, and be administered in justice and equity, and our country will go on to the glorious destiny to which the Lord intended that it should. Disregard the law and the solemn obligations of citizenship, and our country, like the nations which have gone before, will be swept off, leaving only magnificent ruins to bear witness of its former greatness.

The Political Responsibility of Latter-day Saints

BY MELVIN J. BALLARD, OF THE COUNCIL OF THE TWELVE, AND ASSISTANT GENERAL SUPERINTENDENT Y. M. M. I. A.

IT IS indeed strange to hear, in a republic, of some who boast that they have nothing to do with politics; but it is stranger to hear of leading men who feel that this attitude is a proper one. In the light of the gospel teachings, is this attitude correct? The Lord has given us positive instructions to see to it that we select wise men to make and administer the laws. And it is still true, as in the day of Solomon, that "when the wicked rule, the people mourn." In the United States especially, where complete rights of suffrage have been given to the entire people, there arises a sacred responsibility, binding upon every member of the Church, to honor and magnify his political rights. Church members who are aliens should become naturalized citizens in the countries where they intend to make their homes, so that they may have a voice in the enactment of the laws and in their enforcement.

In section 134 of the Doctrine and Covenants, we are shown that civil officers and magistrates are necessary to enforce the law; and that those who will administer the law in equity and justice should be sought and upheld by the voice of the people. Now, here are the steps necessary to secure these wise officers: In the first place, primaries are held by the several political parties for the selection of delegates who are to attend the conventions that are to nominate these officers. These primaries, it frequently happens, are poorly attended. As a rule, only those who have special interest in certain candidates participate. This condition makes it easy for any combination of persons to secure a majority at the primaries, and, thereby, to control the conventions. There is only one way by which the consequences of this great evil can be averted. The people must attend the primaries in mass. The will of the people may then be expressed in the selection of delegates who attend conventions, who, in turn, nominate candidates for whom the people are to vote. This great reformation the Latter-day Saints can assist in making, simply by attending the primary of the political party for which they have a preference. It is the right of the people to give delegates instructions as to the character of men they are finally to nominate for office. After their nomination, when the candidates are submitted to the people for their votes, there should be perfect

freedom on the part of all electors to look over the entire group and to select men who themselves are living in accordance with the law and who are in favor of its strict enforcement. It is the duty of every Church member to secure the election of the best officers. This duty becomes another requisite to defeat those who are unworthy; for only the electors can see to it that good men are elected.

When responsible men have been elected, a foundation has been laid upon which we may build; but our responsibility must continue. We must sustain and support the laws that our representatives enact; and we must uphold the hands of those who enforce the law. There is no doubt that we have many unnecessary laws, or that a campaign should be commenced to eliminate certain statutes. Unnecessary laws only encumber the books, delay justice, and complicate the situation. But we should keep clearly before the people the fundamental requirements for peace and order; and, as long as we have a law, it is the duty of every member of the community to support it. One basic principle in carrying into effect the Constitution of our country was early recognized—the right of the majority to rule. We must stand by that principle or we shall presently come into serious difficulty. The will of the majority, when expressed in law, is sacred and must be respected and obeyed by the minority. No matter how much they dislike any given law, as long as they desire to remain loyal citizens, all are under obligation to abide by the will of the majority expressed in law. As these questions come up for reconsideration, citizens have the right to appeal to the public, and to endeavor to induce the majority to think their way; but, as long as it stands, it is the duty of all men, whether they like it or not, to uphold and support the law. If they cannot do this, they are not loyal American citizens.

The position of the Church itself is a splendid example. In the contest we had over the constitutionality of certain laws prohibiting the practice of plural marriage, we continued that contest until the court of last resort declared the law constitutional. Then we were given a chance to prove our patriotism and our loyalty. With the approval of the Lord, we submitted to the law of the land, letting it stand supreme. Through strict adherence to that regulation, we manifest our willingness, no matter how much we may have disagreed with the interpretation of the officials, to uphold and support the law. We thus set a shining example before the people of the whole country.

Let others act likewise toward those laws which they themselves do not wholly favor. If they can not find it possible to live in harmony with the laws that they dislike, they have the liberty to go elsewhere. Or, if they can gain a majority of the votes, they

can establish laws that they are willing to support. Otherwise, they should remove to some other land or country that better suits their notions.

Members of the Church are under obligation to furnish information against violators of law, and, as witnesses, they are bound to give any evidence they have that will bring the guilty to justice. We are under obligation to aid, to the utmost of our ability, the officers who are engaged in the enforcement of the law. We should give sympathetic support to judges who have the courage to execute the law in justice; otherwise, we may weaken their influence and defeat the ends for which our laws have been established. Our greatest contribution to this desirable end will be our own determination to live within the law, and thus make it sacred through our example.

When politicians discover that the people will turn out in mass to the primaries, their hope of controlling delegates in their own interest will disappear; and whenever political conventions discover that the people will carefully discriminate in their selection of officers, choosing only those who live within the law and who are pledged to support it—those whose lives and characters are above reproach—then will political parties fear to put up for election men who are unworthy. If the people will only exercise their privileges as American citizens, they will find in their own hands the power to correct our present evils.

I WONDER

I wonder if, up in the big, big blue,
 Two chubby arms are reaching for you.
 I wonder if two little eyes are bright
 With hope for that wonderful earthward flight.
 If a rose-velvet mouth is waiting your lips,
 And ten little fingers with pink shell tips
 Are waiting to twine in your wavy hair
 Or rest in cradled arms and there
 Weave tiny golden threads that start
 The angel love in a mother's heart.
 I wonder!

ORSON REGA CARD.

Responsibility of Officials of the Law

BY NICHOLAS G. MORGAN, CHAIRMAN OF JUNIOR DEPARTMENT,
GENERAL BOARD Y. M. M. I. A.

IN THE matter of law enforcement, there rests a heavy responsibility upon public officials, not only in the enforcement of the law, but in the establishment in the minds of the people of a high respect and a due regard for the same. If those who are charged with this responsibility do not obey and respect the law themselves, the example they set is dangerous to the community and to the citizenry in general.

When an individual is clothed with the power and the responsibility of judgeship, it is his first duty so to act and in his rulings so to decide that his actions and his decisions will tend to emphasize the importance of his high office and the sanctity of the law. Unfortunately, we find, in some of our communities, judges who permit personal bias and opinion to control their actions and their decisions. In such cases we find those courts breeding contempt for the law and establishing an especially bad example for others.

Attorneys who represent the state in prosecutions, and attorneys who defend those who are accused, also have a heavy responsibility resting upon them. Justice should be the objective of both sides, and when justice has been attained, then the responsibility ends. The practice of procuring manufactured testimony and the prevalence of perjury in law-enforcement cases are among the most dangerous and insidious foes of our civil government. Attorneys are officers of the court, and, in every case, should cooperate with the court in seeing that both the rights of the state and of the accused are protected. Every man is presumed to be innocent until he is proved guilty; but when guilt has been established, then all officers of the court should cooperate in securing a just punishment for the offense committed.

One of the worst practices of today is the selection of juries composed of men who are openly opposed to the law which is sought to be enforced. Such men will perjure themselves in order to sit as jurors in the case, and, because of their personal animosity toward the law, will return a verdict in favor of the defendant, no matter how strong a case the state presents. Such action on the part of jurors is not only reprehensible, but extremely dangerous, as it makes trial by jury nothing but mockery and the law a mere by-word.

In order for an individual to become a witness in a case, he is required to take a solemn oath that he will, in his testimony, "tell the

truth, the whole truth, and nothing but the truth." This, of course, means the truth as he understands it. Under this oath, a great responsibility rests upon him. Knowingly giving false testimony on the witness stand is a most serious crime and is punishable by imprisonment in the state penitentiary. Any individual who has respect for himself, or loyalty for his country, should shun such offence. And, yet, every day in our courts, where men and women are tried for the violation of laws, especially the prohibition laws, wilful perjury is committed.

One of the fundamental principles of the Church of Jesus Christ of Latter-day Saints is that contained in the Article of Faith which provides that "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." Every Latter-day Saint, be he judge, attorney, juror, or witness, should make it his duty to honor and respect the law and to cooperate with all other agencies in the endeavor to secure the enforcement of the same. Government and civilization hang in the balance; the judiciary and law-enforcement officers must be clean; perjury must be stamped out if justice prevails.

YOURS JUST FOR TODAY

Oh, guard well this temple entrusted to you.

It is yours for a season, God given, to use.

He gave you the wisdom and told how to do;

'Tis his for tomorrow, not yours to abuse.

'Tis only a mantle wherein is enthroned

The spirit that liveth forever and aye;

You are but the keeper, to you it is loaned.

Remember 'tis borrowed; yours just for today.

God gave it unto you as sacred and pure

As the daintiest flower that grows,

And he will expect it returned at his door,

As sweet and as clean as the heart of a rose.

So prove that you're worthy, and keep well the trust.

And God will your spirit enrich and enfold.

He loaned you this body, so guard it you must;

'Tis the most sacred trust that you could e'er hold.

The Call for Reverence

BY PETER KEYSER, B. A., PROVINCIAL SCHOOL OF AGRICULTURE.
RAYMOND, CANADA

ONE of the notable impoverishments of our present age is the loss of reverence from the varied avenues of life. We are not a reverent people. This boldly inquisitive age, and our rushing, modern life are not conducive to that quietness of spirit which produces this virtue. There are many causes contributing to the decay of reverence in our day. Our age is too materialistic. We have lost sight of God and have little sense of his sovereignty and holiness. We are too blasphemously familiar with holy things. Our mode of living in many respects is too shallow; our reading too careless, and our amusements too sensational, if not even sensual. There is nothing we need today more than a revival of the spirit of reverence.

Reverence is one of the finer qualities of the soul. It is not something one can put on with Sunday garments and carry to church, to be laid aside on Monday. It is not a passing posture, but a permanent passion. Reverence is not easily defined. Like love, it evades analysis. It is an attitude of soul; it is the atmosphere in which the great virtues of life are nourished; it is the heart's recognition of the great and sublime in life, whether it be in the grandeur of the mountains, the vastness of the heavens, the majesty of the seas, or the sublimity of the eternal.

As Dr. Charles Jefferson says: "Reverence is respect and esteem moving at high altitudes. It is one of the loftiest of all the emotions of the soul. * * * There is probably no expression which defines what we mean by reverence so well as the Old Testament phrase, "the fear of the Lord." The wise men of Israel were convinced that the fear of the Lord is the beginning of wisdom. Their effort was to make men conscious of the existence of a God of infinite power and wisdom and goodness.

There is nothing in the world fosters the spirit of reverence like a holy fear and love toward God. A deep, true sense of the presence of God will always produce reverence. One can hardly resort to blasphemy when the soul is moved by the majesty of a sunset, or by a marvelous landscape, or one can hardly be vulgar in the presence of a refined, cultured person. Who, then, can be irreverent who has a holy fear and love toward the eternal God? There has never been another character so reverent or holy as Christ. Was there ever another person who so revered God, as Jesus revered

him? When he gave us the Lord's prayer, he said: "When ye pray say, Our Father * * * hallowed be thy name." Men and women of all ages who have been awed by the holiness and sovereignty of God, who in his presence have stooped to remove, as it were, their shoes from their feet, recognizing they were on holy ground, have become like him in spirit, and their lives have been transformed by his presence.

We know that faith and love toward God fosters reverence, and such reverence for God means that the sanctities of human life are respected. If, on the other hand, it be true that an irreverent attitude toward God has a dehumanizing effect, and issues in the sanctities of life are trampled in the mud, what then will be the result of the wave of atheism which is rising among university students today, led on by the propaganda of "the American Association for the Advancement of Atheism"? Through the influence of this *godless* organization, student societies are rapidly formed, which go under such pernicious names as: "God's Black Sheep;" "The Devil's Angels;" "The Circle of the Godless;" "The Damned Souls," who laugh at the thought of God and who assert "religion is bunk;" who scoff at prayer and call Christ "the bewhiskered Jewish Jehovah." In one American university where their propaganda is carried on, 100 out of 763 claimed there is no God, and, of the same studentbody, 548 had no faith in immortality.

No reverence for God means no respect for human life, and no sense of the real values of life. Life is always cheap where God is sneered out. No wonder these students' societies scoff at marriage and slate it "an antiquated institution which should be abolished." Anarchy is bound to follow atheism, and the destruction of a nation is inevitable which becomes detached from God.

Along with reverence toward God and our fellow-men, should be emphasized the matter of reverence in worship. Human values cannot estimate the worth of worship. Christ believed in it and exalted it. True, he decried formalism, and sham; he knew that those who worshiped God must "worship in spirit and in truth;" and that it is the spirit, *not the place, that counts*. At the same time he magnified the temple. He set an example of regular attendance at the synagogue, and spoke of the temple as "My Father's House." There is a deep need today of reverence in worship. A reverence born of consciousness of God's presence and power. It is pathetic today that so many, as one writer remarked, "treat the house of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the house of prayer."

Fortunate is the nation that possesses a people with the spirit

of reverence toward God, toward worship and toward their fellow-men.

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:29-31.)

RECLAIMED

I fetter the hands of my Deity
And I circumvent His cause—
I take from His might and His majesty
When I break my Maker's laws;

Nor the interdict of His providence,
Nor His love compassionate,
Can rescue me from the consequence
Of the law I desecrate.

'Tis as I grow and build and change
To a higher, nobler mould,
The very spheres take wider range
And His godliness unfold;

And the earth that swerved to its mortal march,
When the primal edict was defamed,
Shall swing again to the Super-arch,
When man to godship is reclaimed.

Conformity

BY LEWIS J. WALLACE

THERE is a growing tendency in some circles to criticise the "Church" on the ground that its laws and regulations are too rigid, the arguments being that there is no virtue in conforming strictly to all the fundamental doctrines of the gospel. In short, it is said, "there is too much methodism in the Church." The objection is raised that many of the doctrines are merely outward forms unrelated to any inward grace, compliance with which is not at all essential to salvation. The answer, perhaps, depends upon the meaning of the word "salvation."

Baptism comes in for its share of criticism along with tithing, prayer, the Word of Wisdom, attendance at Sabbath services, sanctity of the Sabbath, eternal marriage, temple work for the dead, and many other commandments and fundamental principles of the Church.

It is argued that baptism, for example, is a formal requirement adhered to by the unthinking, that no change results from its administration and that therefore no efficacy attaches to it. Tithing is heard to be a burden too heavy to bear, and for that reason is said to be of little consequence, a matter purely discretionary with each individual; others find comfortable refuge in the suggestion that it is a man-made, and not a divine, law. Some of the so-called students of psychology denounce prayer as being but a childish gesture, fraught with meaning only in so far as the individual encourages himself in the belief that he will receive divine assistance. The sanctity of the Sabbath is flouted on the ground that the "day of rest" is simply an age-old custom, coming down to us through years and years of tradition, and that, as a matter of reason, purely, the Sabbath is made for man, not man for the Sabbath. Eternal marriage, temple work for the dead and other similar doctrines are lightly dismissed as being something about which we know nothing. And so on down the list, no single principle or doctrine being able to claim the distinction of satisfying all of the critics.

With these objections prevalent among us, it would seem time really to determine exactly where we, as individuals, stand. It should not be a difficult task. Either Christianity is a myth or it is not. If it is a myth, we should admit it at once and frankly assert that the Bible is no more than a book of moral teachings. Moreover, if we do not profess to be Christians we cannot be expected to adhere to its precepts. But if, on the other hand, we

acknowledge Christianity and hold ourselves out to be believers in the divine mission of the Savior, then let us stand on both feet and bear testimony to its truth by living in accordance with his divine teachings and commandments. Let us not act like pampered children and accept one or two doctrines today, as it pleases us, and discard them for a few others on the morrow. Christianity is not a selective religion, nor is it a weak, "psalm-singing Sunday religion," so-called. It is an every-day religion, vital, vigorous and all-embracing in its mandates and its injunctions. On the one hand, it says, "Do these things;" and, on the other, "Do not these (other) things." It does not say, pick and choose according to your fancy—or, select whichever doctrines you may please.

If we accept the gospel of Jesus Christ, then we accept the fact that he was and is divine and we accept the conviction that God lives. Accepting these fundamentals, we cannot logically deny that God is an orderly being and that heaven is an orderly place; nor can we deny that all nature is subject to law and order. The whole universe, as man knows it, is governed by certain definite, fixed and unchanging laws. Not only are things of nature and the universe subject to irrevocable laws, but man himself has found it necessary and advisable to institute laws regulating and ordering his own conduct.

These laws which men set up are usually firm and explicit and very often demand positive action on the part of those who are subject to them, to say nothing of the countless restraints which they impose. How long would our social structure endure if we could obey those laws which pleased us and ignore all the others? How long would our governments (federal, state, county, city and town) exist if we paid taxes as loosely and as irregularly as we pay our tithing? The answer is obvious.

Suppose a native-born American citizen in one of our states presents himself at the voting polls, along with other citizens, and seeks to cast his ballot for a public officer. He is told that he cannot vote because he has not yet reached a certain age. He is furious. What qualification is there in age? Hasn't he had more education and experience than his older brother? Or, suppose he is told that he has failed to go through the formal procedure of registering at the proper time and place before the election and is therefore not entitled to vote. He is indignant and rages and storms about. Isn't he a property holder? Isn't he as good a man as his neighbor who is casting his ballot? Doesn't he pay taxes and conduct himself in an orderly fashion? Yes. Then why can't he vote? Why all this formality? Why must he conform to a particular procedure? He punctuates his remarks, perhaps, with

some strong and vindictive adjectives about the unfairness and injustice of the whole governmental structure and leaves the building in a smoldering heat.

Does any one sympathize with him? Does any one say, "Ah, let him vote. What difference does it make? After all, he is as good as we are; he is a citizen; he is a taxpayer; and he is a mighty good man?" If so, it is to no avail. The man doesn't vote. Society must conduct itself in an orderly manner if it expects to function properly; it must have rules and regulations for individual conduct, and each individual must accept his responsibility as a member of that society.

An alien comes to our shores, seeking admission into what he thinks is the "land of the free and the home of the brave." The port officials tell him he cannot enter because the quota of immigrants from the country whence he came has been filled. They tell him that he might possibly be admitted if he possessed a non-quota immigrant visa. He must return. With a heavy heart and a burning contempt for so incredulous formalities, the immigrant is forced to accept this seemingly bitter decision. All he needs is a certain paper, he reflects. What an unreasoning country to set up a rule, to which he must conform, requiring him to return across the seas, procure if he can a small piece of paper, return again over the ocean and present the paper to this same official. Why not simply let him in now?

Or, suppose the alien is admitted. He soon learns that he must take certain steps, formal perhaps, if he desires to become an American citizen. He does not bother to do so; it is too much trouble. Later he gets into legal difficulties and finds, to his dismay, that he is not accorded all the rights, privileges and immunities of an American citizen; his status is different; he is still an alien. He declares his disgust for so rigid and formal rules. It is absurd to be forced to sign certain prescribed papers, to be acquainted with certain facts to be a citizen of this new country. Is he not as good as the other immigrant with whom he journeyed? Just because that man conformed, he says scornfully, to a certain routine, he has more rights than I have.

Again, our various governments exact from us annually, not one, but many taxes which we pay, or for the neglect of which we subject ourselves to penalties, usually in the form of distraint proceedings against our property. In some cases the penalty is a prison sentence, as where fraudulent tax returns are filed. These taxes are really tremendous when we stop to recount them. There are taxes on the land we own, on our homes and our household furniture, on our automobiles, and on other numerous items of personal

property; taxes on our income, sometimes both to the state and the federal government; estate and inheritance taxes, payable oftentimes both to the state and the federal government; taxes for imports and exports; sales taxes; taxes for paving new roads, building new bridges and schools, constructing highways and for numerous other improvements, in addition to which are the taxes for the annual maintenance of these institutions and improvements, and so on almost *ad infinitum*.

Do we conform to these legal demands upon our purse? Do we pay all of these taxes? We most assuredly do. They might be ever so heavy, and we might protest ever so loudly, but nevertheless we conform—we pay them.

If these examples are not sufficient to point out the extent to which we conform to rules, regulations, ordinances, statutes, laws, constitutions and other binding limitations and prohibitions prescribed by our governments, attention might be called to the thousands of city ordinances and state and federal constitutions and statutes under which we live. Added to these are the regulations for administering these laws, the regulations of other governmental departments and bureaus, and the great body of decided cases forming the precedents for what we call our common law.

Countless other examples of our daily conformity with the legal requirements and restrictions and formalities of our various governmental agencies can be cited. And it is needless to say that we do conform to those requirements or suffer the consequences, whether justly or unjustly. If a man-made government cannot be a selective one, permitting each citizen to pick and choose the laws he prefers to obey, how can we logically criticise a divine government because it does not permit such selection?

The answer to all this, you may say, lies in the fact that we have the right to change our civil laws if we do not like them. We can repeal those which become distasteful or cumbersome and enact new ones to replace them, or we can modify them from time to time as our fancy dictates. We are, in reality, therefore, conforming only to those laws which please us.

But is that really true? A law once established is most difficult to discard, and this very difficulty results in the long-continued existence of laws we would like changed but which remain in force from year to year as though by sufferance purely. On the other hand, a bare majority might institute laws or effect changes, thus forcing upon the large minority limitations most obnoxious and undesirable. So that, as a matter of fact, we do conform to many laws which are contrary to our ideals, our sense of justice and our moral comfort. However, aside from all this, the best reply is that we

do not break the laws first and repeal them afterwards; we conform to the existing laws, or should do, so long as they remain in force and until they are actually repealed through the proper channels and by the proper authority.

Why then do we distinguish between the church and the state when it comes to obedience? Why do we scoff at what we like to call "rigid conformity" to divine injunctions, while we accept unquestioningly restrictions and prohibitions much more tedious and severe imposed by our social order? Why is one a burden and the other a civic duty? Does the state have more claim to us and to our services and our property than the God who gave us life? Without him there would be no state; in fact, there would be no life, no earth, and, so far as we know, there would be no universe. Are we not short-sighted and blind? Is not our perspective wrong? The man who stands within a few inches of the base of a towering monument cannot see or appreciate its height, nor can he measure its relative size with the surrounding landmarks. He is too close to it; his perspective is dwarfed. Similarly, the man who shuts himself off from the world and buries his nose in the books of his library becomes blind to the ideas, feelings, needs, desires, ambitions and experiences of his fellow-men. Were he to judge them he would do so unwisely and unfairly.

Let us not lack wisdom and fairmindedness. The laws of heaven are few in number and simple of understanding, and they are as essential to God's divine purpose as are the laws of men to theirs. Let us not nullify them by disobedience. Let us get the proper perspective and purpose of his kingdom, realizing that it must be subject to law and order, as is our own imperfect man-made government, and that we must learn the first law of heaven, just as we learn to be law-abiding citizens. If we profess to be Christians, then let us be Christians in very deed, living God's laws and commandments and responding to his teachings, not through any childish fear of hell-fire and damnation, but because we want to be good Christians, because we have faith and confidence that he will not mislead us and that one day we will understand and appreciate his love for us. And, meanwhile, let us not be blinded by some inconsequential suggestion that he asks us to "conform" too much.

Washington, D. C.

A FABLE

Justice and Mercy went trafficking in the market-place. Justice sought to weigh men's souls. He drew from his cloak the scales that weigh and measure sunbeams or a baby's sigh. Mercy begged for power to adjust those scales. But Justice would not. Then Mercy began her plea, and the angels listened. She said that Justice measured only acts and sure results; while she would take account of motive and of purpose. So Mercy had her way. And from that day, the angels take two measurements of the souls of men.—*Susa Young Gates.*

Patriotism

BY GEORGE STEWART

LOVE FOR ONE'S COUNTRY is given as the meaning of PATRIOTISM. Love for one's country means far more than to salute the flag; to salute high government officials; to sing patriotic songs; to praise dead soldiers and condemn living guardsmen; to attend patriotic banquets, parades and lectures; to be willing to die for our country.

EFFECTIVE PATRIOTISM MEANS:

That we will be just as willing to live and work for the welfare, protection and development of our country as we would be to die on the battlefield. Never before in history has our country had more need for brave, true patriots as at the present time. To be really patriotic WE—YOU and I—must give our whole-hearted support to our National Constitution and those who represent us. Love for our country means that we not only honor it with our words, but that we obey and sustain by our daily actions the laws, statutes and regulations of our city, state and nation.

Men and women have a right to question the value of our local and national regulations; there is a proper time and place for such matters to be presented. It is not proper to disobey the law while it is on the statute-books; the man or woman who willfully seeks to set aside certain laws *because they are unpopular* not only becomes a menace to society, but a traitor and a criminal. Laws are made for our benefit, protection and guide. Let all patriotic men, women, and children prove their PATRIOTISM by obeying, honoring and sustaining the laws of our country.

Los Angeles, California.

AS ELBERT HUBBARD SAID

"An infidel is a man who doesn't believe in himself."

"In business both men should make money, or the transaction is immoral."

"We know what is right, but we have not acquired the technique."

"If you have to say a hateful thing, telephone it."

"God help the rich; the poor know how to work."

"Kickers and dissatisfied men are great advertisers."

Week-Day Religious Education

BY FRANKLIN S. DAVIS

ALL who are interested in the future progress of the race are continually asking these two questions:

1. Fundamentally, what is the greatest need of the world today?

2. How best may that need be provided for?

Latter-day Saints have always stood upon the platform that the gospel of Jesus Christ is the final solution of the world's problems, and particularly the salvation of America.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Book of Mormon, Ether 2:12.)

There are Americans, of course, who may disagree with this bold declaration. They have a perfect right to disagree and to worship any God whom they may choose, or they may not believe in or serve a God at all. America is a land of freedom and all men may "follow the dictates of their own conscience, let them worship how, when, or what they may." Nevertheless, the Latter-day Saints believe, and many other Christians share that belief, that really to prosper, the people of America must look to Christ and his gospel.

Let it be assumed then that the first question; namely, "What is the greatest need of the world today?" is solved.

The second question is not so easily disposed of. To begin, it might be well to survey the lives of people and ascertain just what they are doing. By this survey will be found that all of their activities may be classified and grouped into five great major institutions or relationships:

1. The home (all family organizations).
2. The club (all social, civic and welfare agencies).
3. The shop (all industrial, commercial and business enterprises).
4. The school (all educational institutions).
5. The church (all institutions designed for worship).

There seems to be no activity of mankind which cannot be carried forward in one or more of these long-established institutions.

The next step is to see how, if at all, these institutions have been and are now actuated by the Christian religion, or, in other words, how many of them are Christian in character, and to what extent. This is very hard to determine. It amounts to finding out who may be called Christians or who may not be so designated.

However, it is not so important to know the unrelated facts regarding this problem as it is to know their tendency, and, in order to know this tendency, it will be necessary to compare these five institutions of "today" with those of "yesterday."

Without going into detail, since this seems unnecessary for the purposes of this article, it would seem safe to say that, while perhaps the sum total of Christian experience is as great and pure as it ever was (and there is healthy indication that it is richer and has greater significance and understanding than ever before), there has been a gradual shifting and changing in the objects and purposes behind these institutions. For example, the home and the school in the early history of America in greater degree, and the club and shop in a lesser degree, were permeated by profoundly religious practices. The early laws, customs, text books, curricula, and institutional charters offer ample evidence of this fact. Today, however, very little of a religious nature is to be found in the club (unless it be specifically set apart for religious worship), the shop, and the school; and there are some who point with warning to a tendency to abandon the home and the church, or at least change their objects and purposes to provide little, if any, religious atmosphere.

As a matter of fact, at the present time there is quite a marked tendency to challenge these institutions. There are some who, if they do not advocate their abolition, prophesy that it will not be long before the home and the church will be memories of the past. They point to the tendency to do outside of the home everything which once was a part of the activity of the home. Education, recreation and worship, which formerly occupied exalted places in the home, are fostered almost entirely by other institutions. In fact, eating and sleeping away from home is coming to be quite common. Someone has said that the modern home is a place from which to leave, rather than a place to come to.

Robert Colley Angell, in the March number of the *Forum*, in an article entitled "Roots of College Evils," has this to say on this subject:

"Nowadays, the parents, distracted by other duties and absorbed in their own pleasures, turn the larger share of the task of education over to the schools; while the children do not find the learning process adventurous enough to compete with the more colorful pursuits at hand. * * * A quiet evening in the family circle, talking, reading, or playing games is a rare exception in modern American life. Parents as well as children find their amusement elsewhere after the evening meal."

Mr. Angell has treated the lack of education and recreation in the modern home. It might be added that worship, or the fostering of the religious life of the family, has also been turned over to other agencies. Family prayer, the blessing of the food, scripture read-

ing and discussion, seem to find but little place in the modern American home.

As to the church, many debates have been going on relative to the question, "Why go to church?" The fact that there is a question about it is an evidence of a tendency to challenge the church. It at least indicates that the church is not filling the modern need.

Henry Sloane Coffin, in his little book, *What is There In Religion?* gets his question to the front by saying:

"Shortly after the Armistice, a group of young people in a town on the banks of the Hudson were discussing the state of the universe, and they were mentioning factors to be counted upon in the remaking of a shattered world. One spoke of religion, and was abruptly challenged with the question: 'What is there in religion anyhow?'"

Attention is called to these matters merely for the purpose of showing that the teaching of the Christian religion, which once was accomplished through the aid of all of the five major institutions mentioned, is now carried forward almost wholly by the church.

As to whether this development is fraught with good or bad results remains to be seen. However, in view of the very great importance attached to the home by the Latter-day Saints, the tendency to give but little attention to religion in the home is looked upon with great alarm. As to the club, the shop, and the school, the disregard for the championing of religion is due, undoubtedly, to practical conditions. These institutions are of a public or semi-public nature, and in a land where everyone may have his own church and his own religious views without interference, there seems to be very good reason to look with disfavor upon any practice with which all could not agree. In fact, there has grown up in America this understanding:

1. That sectarian instruction shall not be given in public institutions.
2. That sectarian influence shall not be permitted in public institutions.
3. That public funds shall not be used for sectarian purposes.
4. That no one shall be compelled to attend or support any worship against his will.

The result of this survey of conditions leads to at least one major conclusion, and that is that the church must shoulder the burden, almost wholly, of giving the needed religious training to the people of America. Church leaders all over America are sensing this responsibility keenly, and many worth-while movements have been launched to take care of the situation.

The Church of Jesus Christ of Latter-day Saints, briefly, is doing the following:

1. For the home: Providing home evening programs, sending teachers to the home, urging religious exercises in the home.

2. For the club: Providing priesthood fraternal orders and mutual improvement organizations.
3. For the shop: Providing and applying gospel principles in business relationships.
4. For the school: Providing agencies whereby the academic educational work of its members may have a religious setting.
5. For the Church itself: Providing ordinances, sacraments and instruction which distinctly give opportunity for worship.

All of the foregoing has been reviewed with the aim of providing a historical background for the purpose of this article, which is to show the objects and purposes behind the establishment and maintenance of week-day religious education in the Church of Jesus Christ of Latter-day Saints.

To the student of the history of the school in America, the following fundamentals are well known:

1. As heretofore indicated, early American education was essentially religious.
2. The establishment of public schools added significance to the separation of church and state and emphasized the importance of safeguarding those schools against the influence of sectarianism.
3. The subsequent development of public schools more and more forced the religious elements out of the curriculum.

The reading of the Bible has been abolished in some states, although in others it may be read without comment. Prayer is permitted in school in some states, while prohibited in others.

There is no question that all of these steps tending to dismiss religious instruction from the schools have been taken in good faith to meet practical situations. There could probably have been no other way out.

This was the condition which prompted the Church of Jesus Christ of Latter-day Saints to promote week-day religious education, and so there was set up the Religion Class organization for elementary school pupils and the Seminary for high school and college students. In other words, this Church is aiming to give to its boys and girls religious education so closely affiliated with the public school program that the training they get in the religion classes and seminaries will be considered a part of their week-day educational program. If this is adequately accomplished, two far-reaching problems are solved:

1. One of the five great institutions of American civilization (the school) will, in effect, again promote the Christian religion, and the thousands of Latter-day Saint boys and girls who are happy to belong to the American system of education will again be taught to "serve the God of the land, who is Jesus Christ."
2. At the same time, the great American system of education will be safeguarded and kept free from sectarian control.

The ideal, of course, has not been reached by these two agencies

of week-day religious education. It might be said that only a start has been made, but the future may bring some startling developments. Other churches of other states are establishing similar classes. For example, in 1925-26 the school authorities of the City of White Plains, New York, adopted a plan of dismissing certain school children in elementary grades once each week to enable them to receive religious instruction, according to their several denominations, outside the schools. This action was taken in response to a very general sentiment among the citizens and was endorsed by practically all the clergy. Each parent was permitted to determine whether his children were to receive such instruction or not, and, if so, the place where given. The period selected was the last thirty minutes of the school day on Wednesday—one not devoted to recitation, but a study, helping, or reading period.

Certain factions disapproved of this arrangement, and suit was brought to discontinue the practice. The Appellate Division of the Supreme Court of New York, in January of last year, sustained the practice. It held that the rule adopted by the school did not violate the local constitutional provisions forbidding the school authorities to use its property or credit or money in aid of any religious denomination. It held also that the practice did not violate the compulsory education law, which provided that the children should remain in school for the "entire time" the schools were in session. The court further said:

"The Legislature has not been unmindful of the rights or interests of parents relative to the guidance and control of their children. * * * When the wish of parents for week-day religious instruction for their children involves no serious interruptions to school attendance, the state can have no purpose to defeat it." (See *People vs. Graves.*)

As stated, many churches in America today are establishing these week-day classes of religion, and the future may bring what is truly hoped for, that all America will "serve the God of the land, who is Jesus Christ."

In the words of Henry Sloane Coffin, who answers the query, "What is there in religion anyhow?" the Christian religion will give to the life of an individual, "refreshment, cleansing power, illumination, fertility, buoyancy, serenity and adventure, beauty, division and unity, change and permanence."

DYING WORDS OF AN INFIDEL

Voltaire: "I am abandoned by God and man. I will give you half of what I am worth," said he to his physician, Dr. Trochin, "if you will give me six months of life." When told that his life could not be restored, he replied, "Then I shall go to hell."



An ancient Sycamore watches over the changing fortunes of the Santa Barbara mission. It has been rebuilt several times, the present structure being the fourth to occupy the site.

Santa Barbara Mission Rises From the Ashes

ELIZABETH CANNON PORTER

SEE Naples and die, but come to Santa Barbara to live," says the witty Irish priest who shows visitors through the Santa Barbara mission. (One suspects that he answers to the name of Father Michael.)

The town, which has been re-built since the earthquake of the summer of 1925, has the charm of Mexico, the beauty of Spain, but it is all as new as paint. Early Spanish navigators said that the air was *delisioso* and remarked on the wealth of wild roses. Today the place is smothered in orange blossoms. The homes gleam like white Greek temples amid the foliage. In the spring, when the prune orchards of the Santa Clara valley surge into billows of white foam, the inhabitants celebrate the "Feast of Blossoms."

THE MISSION BUILDING

Since it was founded, in 1786, the Santa Barbara mission has been continuously occupied. It is the only one of the 21 Franciscan missions in California that has. The "Sacred Flame" has never been extinguished from its altar, although, after two serious earthquakes, services were held in the garden. The present structure is the fourth to occupy the site. Its walls, six feet thick, were put up by the Indian converts. The walls are of yellow stucco, with fluted colonnades of pink, and lovely arched cloisters edged with palms.

TRAINING THE INDIANS

Like the Latter-day Saints under Brigham Young in Utah, the padres treated the Indians kindly. The missions claimed the conversion of 97,000 Indians. While they were saving their souls, the Spanish priests did much to improve their convert's physical condition. They brought water in an aqueduct. A large fountain and trough served as a laundry for the Indian women. Horses, cattle and sheep were raised near the mission. Vineyards were planted; grain harvested. Indian converts made roof tile, tanned leather for sandals and saddles, made cabinets. The women learned to weave and sew. Spanish, not Irish, stew was served from an immense iron kettle. A steel oven was used for the baking of bread.

CULTURAL ELEMENTS

The museum, a couple of rooms in the cloisters, discloses a

Steinway piano brought around Cape Horn, the purse and records of Father Junipero Serra, the little hard bed on which Father Salvatierra, of Ramona fame, slept for 42 years. One padre taught the Indians to sing by making the notes different colors. This antedates the montessori system by 150 years. Other objects of interest are Indian sculpture, Italian mosaics, illuminated manuscripts, costly embroidered vestments, priceless lace, and a basket of the last inhabitant of San Nicolas island. There is a telescope and surveyor's instruments presented by the Emperor Maximilian of Mexico.

THE CHURCH ITSELF

On the ceiling of the long, narrow church are Indian wooden replicas of Thor's Thunder bird. On the walls hang large paintings brought from palaces of Spain. Over the altar is a lovely statue of Santa Barbara, the seventeen-year-old virgin martyr for whom the mission is named and on whose birthday it was founded. The name Santa Barbara was given, in 1602, to channel, mainland and islands by a Carmelite Friar who accompanied Vizcaino, the second Spanish explorer to visit the coast.

Santa Barbara was a Roman maiden of rank, born in the third century in Nicomedia, northern Asia Minor. She embraced Christianity and interceded with her father, a Roman general, in behalf of the Christians persecuted by the Emperor Maximinus. Her father slew her. Thereafter she was proclaimed a martyr and was venerated as patroness against thunder, lightning, firearms, and sudden death.

ART WORK UNCOVERED BY EARTHQUAKE

That earthquakes, like clouds, may have a silver lining was proved, when, in the earthquake of three years ago, wooden wainscoting broken down disclosed rarely beautiful, painted dados, in pink and blue and all their pristine coloring. Also heavy planking on the floor protected tiles of rare workmanship. Those in charge did not know that they were there, so long ago had they been covered—probably when the mission was going through an Indian insurrection, or secularization. Although dedicated to peace, the flags of four nations have floated over the mission: that of Spain, Mexico, the Bear Flag Republic and (after the gold rush) the stars and stripes of Old Glory.

IN A MONASTERY GARDEN

"If any of you ladies wish to enter the Sacred Garden, you will have to become the wife of a president of the United States," smiled our guide in the brown Franciscan robe. Only reigning queens and wives of presidents may enter its portals. Being forbidden,



Left: The restored front of the mission. Right: The patio of the Museum, where relics of the Santa Barbara Indians are kept.

it immediately becomes infinitely desirable. I believe that President Polk's wife was the only woman who took advantage of her privilege. Mrs. Roosevelt did not avail herself of the opportunity, and Mrs. Harding was indisposed when her illustrious husband visited the mission.

THE CEMETERY

The bodies of 4000 Indians are buried in trenches in the cemetery garden east of the church. Here is the tomb of Captain Dan L. Hill, the first to sail around the Horn. There is also a vault for the repose of the Franciscans who die at the mission.

TRANSPLANTED FLORICULTURE

Most wonderful are the trees which have been brought from over all the world and assembled in this salubrious spot. Oldest are California's Sequoias, named for a Cherokee chief. They are the oldest living things in the world today, for these "big trees" are six thousand years old. Latest addition to the garden is an olive tree planted by the Crown Prince of Belgium when he toured this country with his parents after the world war. It has just come

into bearing. Next in interest is a weeping willow brought as a slip from the tomb of Lafayette. The first pepper tree hails from Peru and the navel orange is also an import from South America, its habitat being Brazil. The strange, bark-shedding Eucalyptus comes from Australia; Valencias from Spain; lemons from Italy; grapes from France; dates from Persia; and flowering shrubs from Mexico.

CABRILLO, DISCOVERER OF CALIFORNIA

Seventy-eight years before the Pilgrims landed on Plymouth Rock, a Portuguese navigator, Juan Rodriguez Cabrillo, flying the Spanish flag, and in the employ of Cortez, sailed into the harbor of San Diego. Cortez, who, in the vicissitudes of the Retreat of the Dismal Night and the enmity of Guatemoc, nephew of Montezuma, had lost much of the Aztec gold, was looking for new fields of treasure. Cabrillo also sailed into San Pedro harbor, the Santa Barbara channel, and the bay of Monterey. In fact, he sailed into and out of every harbor he came across and discovered most of the islands off the California coast. All this when Columbus was scarcely cold in his grave. Encountering severe storms at Monterey, he sailed back to Santa Barbara to spend the winter. Here, on the island of San Miguel, he kept his tryst with death. He is buried there and he never returned from the Empire of the Sun he had discovered. A falling mast broke his shoulder and he did not recover from the injury.

OTHER EXPLORATIONS

Followed Sir Francis Drake, the English gentleman adventurer who made friends with the Indians, and Sebastian Vizcaino, a Spaniard with four ships. But it was not till 166 years later, when the Russians were coming in from the north, that the first real colonizing by Spain was done.

Gaspar de Portola, Governor of Lower California, and Junipero Serra, a brilliant Franciscan Friar, journeyed with a well-equipped expedition to San Diego. Here they established the first mission in upper California. Leaving Serra there, Portola traveled by land to the north and discovered the Bay of San Francisco. When his party returned to San Diego, they found that disease and death had weakened the little settlement and that no Indians had been converted. As the supply ship had not arrived, Portola ordered the return to Mexico. Serra, deeply interested in the saving of souls of the heathen, protested. What occurred seemed an answer to prayer, an accomplishment of faith. Portola ordered the departure on March 20. On the evening before, at sunset, as the

Franciscans besought divine help, a sail appeared on the horizon. The relief ship, *San Antonio*, had arrived.

THE WOMAN OF SAN NICOLAS ISLAND

A story more wierd than that of Robinson Crusoe, more wonderful than that of the Swiss family, Robinson, is that of the Indian woman who spent more than eighteen years alone on San Nicolas island, off the Santa Barbara coast. She had no man Friday—no human companions—not even the child that, mother like, she risked her life to save. Her sole companion was a dog. Yet she established housekeeping arrangements that would put marooned men to shame.

It was decided to transport the Indians of the islands to the mission at Santa Barbara. A ship was sent to San Nicolas and the tribe was gathered together and put on board. Just before the ship sailed an Indian woman missed her baby. She jumped overboard and swam back. As a great storm had arisen, the ship went



Left: An olive tree planted by the Crown Prince of Belgium, the latest acquisition to the cemetery garden. In this space, peppers from South America, Eucalypti from Australia, oranges from Spain, and oleanders from the Holy Land meet on common ground. Right: In the cemetery garden 4,000 Indians and a former governor of California lie buried. A vault in a corner is a repository for the bodies of the Franciscan monks.

on without her. Eighteen years later, a boat put in at the island. The sailors witnessed a strange sight.

"Awaiting them at the water's edge, was a creature that resembled nothing else so much as a huge human bird. It was the forgotten woman of San Nicolas, clad in a robe of feathers which she had woven from the wings and backs of wild birds and sea-fowl. She had made a hut of whalebones, covered it with brush and had built a brush fence around it to shelter her little home from the winds of the sea. She had a plentiful supply of food from abalone and other fish. She was a skilful weaver and had made many baskets from grass fiber. Her method of killing seal was to hunt them at night, stealing up to them and killing them with stones. Her fish lines were made from flesh of seals and her hooks from abalone shells. She had become very skilful in catching birds.

On being taken to the mainland, the woman survived only six weeks, but her rescuers waxed rich on the vast quantities of otter and seal which they discovered on the island.

REGENERATION OF THE SAVAGES

The Santa Barbara Indians were rather superior to some of the other tribes of California. They had robes of rabbit skins and canoes and fishing implements. They also constructed rude huts for shelter. Of agriculture, they had none. The fathers taught them to raise wheat, barley, corn, lentils, peas and beans. They clothed them, trained them, educated them, taught them religion and morals. Before the coming of the white men, the Indians of the "land of bright colors" were a wretched, naked, customless people. Perhaps the greatest thing that the missions did was to get them to abolish warfare.

FOUNDING OF SANTA BARBARA

The Franciscan missions, 21 of them, extend from the Harbor of the Sun to the Valley of the Seven Moons. They are connected by El Camino Real—the King's Highway—700 miles of it, glamorous with romance. It was planned that they should be a day's journey apart, (they had swift horses in those days). Of these missions, many are in ruins; two have been totally obliterated. Santa Barbara was the tenth mission to be founded. Father Serra had established nine. He died at Carmel, on the gray coast of Monterey, before Santa Barbara was started, but he already had located the presidio at Santa Barbara and made friends with large tribes of Indians, blessed the water and dedicated the land.

EL CAMINO REAL

The King's Highway is strewn with wonders, says John S. McGroarty, author of the Mission play.



Of all the missions of California, Santa Barbara alone has never been abandoned. Its altar flame has never gone out. After the earthquake, in 1925, services were held temporarily in the garden.

"White peaks of glory and sunset shores of dream, yucca and poppy on the upland slopes, gardens deep with roses in each valley's heart, brown roadsides hushed with ruined fanes; and here and there, a mouldered cross upon a haunted hill.

"Ofttimes, mayhap, there be those that wander there whom the eyes of mortal cannot see—St. Francis, with sandaled feet, and Brother Juniper, his beloved disciple, searching for hungry mouths and ragged beggars and tossed, sore-beaten souls; Portola, in plumed hat and slashed breeches, haunting the brown hill that made him immortal; Father Serra, harkening to the Mission bells when the Angelus is ringing; the souls of Argonauts, seeking again the golden fleece; deep-sea sailors, tatooed and swart, with rings in their ears; and, in the soft, deep glory of the summer night, Juan de Ayala, on the deck of the *San Carlos*, the first to sail through the Golden Gate."

Los Angeles, California

Conquering the English Channel

BY CLAUDE C. CORNWALL

MORE than fifty years ago adventurous swimmers tried their skill and endurance at the objective of swimming the English Channel. The first woman to win honors at this arduous task was Miss Gertrude Ederle, who, in 1926, used a crawl stroke and succeeded in crossing from Calais to Dover in a little more than fourteen and a half hours. In the same year Mrs. Mille Gade Corson, mother of two children, swam the long distance in fifteen hours and twenty-eight minutes. It was my happy privilege to meet the Corson family, to play cage ball with the youngsters and to become rather intimately acquainted with this now famous swimming authority. Mr. Corson demonstrated his fondness for, and ability at, sports by winning the *Leviathan* Mid-Atlantic championship in deck golf. This is a happy, genial family group.

Several years ago Mrs. Corson determined that she would attempt the channel, and commenced her strenuous training for the big day. Her practice was done consistently, swimming in the ocean waters on the eastern coast and improving her strokes and technique in the pools of New England. On the way back from England, she kindly gave us a demonstration in the *Leviathan* pool, which was both interesting and educational, and it fell to my lot to be official announcer.

"Captain Webb was the first swimmer to conquer the channel, way back in 1875. He used the breast stroke and required nearly 22 hours for the journey from England to France, via the shark route," I announced.

Mrs. Corson then swam two lengths of the pool, showing the breast stroke.

"This same Captain Webb later lost his life in an attempt to swim the Niagara Falls. Then, in 1911, J. W. Burgess conquered the channel with a side stroke. His time was an hour longer than Captain Webb's," I announced.

Mrs. Corson then showed the side stroke as it was used by Mr. Burgess.

Then followed a demonstration of the trudgen, the modern stroke used by our speedy long-distance swimmers of the present time. I asked her to show us the rate of speed at which she crossed the channel, and she swam with a steady, beautiful stroke, as even and graceful as a navy cruiser.

"Just keep this going for fifteen hours and twenty-eight minutes and you will be across the channel," said the announcer.

We were then shown how to eat while treading water. I handed Mrs. Corson a cup and a cracker and she balanced herself, ate the cracker and drank from the cup.

"Now, when I was training to swim the channel," said the announcer, "I used the dog paddle."



Mrs. Mille Gade Corson and her family posed atop of a giant Cage Ball on the *Leviathan's* sun deck. Just after this picture was taken Mrs. Corson went to the swimming pool and demonstrated the strokes she used in conquering the English Channel.

And Mrs. Corson showed the stroke familiar to most beginners: then the "crab," the "porpoise," "sea lion," and "somersault." Several hundred guests were thrilled by this perfect performance of an accomplished artist.

After crossing the channel by boat more than fifty times, I began to appreciate the severe test which is placed upon a swimmer who faces conditions of cold water, fog and rough waves, for thirty-one miles. Mrs. Corson's perfect preparation enabled her to finish in excellent physical condition. She said that toward the end she was about to give up, when she thought of how many dishes she would have to wash if she didn't make it, and that spurred her on to a final triumph.

Day after day, on the deck, I had opportunity to visit with the Corsons. I would give the children some blocks or toys and start them at a game and then would talk with Mrs. Corson about her life's work, her ideals and plans for the future. She enjoyed most to talk about the children, their education, their bringing up. We would be interrupted occasionally (patiently always) to answer the questions of the youngsters or to help the game go on. Mrs. Corson believes that all young women should be encouraged to develop themselves physically with the objective only of attaining good health, proper posture and physical fitness. She does not believe in the exploitation of women in athletic sports, but rather that charm, intelligence and a devotion to home and family life are qualities mostly to be desired.

THE DAWNING

Early in the morning, before folks are awake,
When the birds begin to twitter and the dawn begins to break,

Leave your tempting blankets, and an early vigil keep,
To watch the world come back again from the shadow-land of sleep.

First the stars grow dimmer, then one by one they fade,
And in the east 'tis lighter by just a single shade,

Along the rugged mountain-top, a living fringe of trees,
And just along this ragged line—notice, if you please—

Close to the trees and rugged rocks, a strip of light is curled,
A narrow rim of yellow light, just on the edge of the world.

And as you view this narrow rim, in the darkness of the night,
You know the sun is shining there, just beyond your sight.

The gospel, like this light, now shines upon a sleeping world,
And those who early rise may watch while glories are unfurled.

Perhaps they'll see the stars of earth grow dimmer one by one,
Perhaps life's ragged edge they'll see, clear-cut against the sun.

At first 'tis but a little light, against the darkness thrown,
Along the ragged rim of life, a ray of promise shown,

But when, through darkness, you can see this ray of living light,
You know that glory shineth there, just beyond your sight.

M. J. HILL

The Charm of Tithing

BY ALBERT R. LYMAN

THE full tithe is a pleasure, not a burden. If future destinies should be unveiled, showing the glorious place and privilege to which some men will attain, every man seeing it would aspire with all his heart to reach that uppermost place. Into the most searching test of his fitness he would enter without reservation of strength or comfort. Oh the wonder of an examination offering eternal values to every man proving himself fit!

This is the great examination, the great test of the ages. The elements around us and the very materials of which our bodies are made are organized primarily to prove our worthiness or unworthiness of promotion. Answering our immortal and implacable ambition to progress, our eternal Father said, "We will take of these materials and make an earth whereon these may dwell, and we will prove them herewith to see if they will do all things the Lord shall command them. * * * And they who keep their second estate shall have glory added upon their heads forever and ever."

The "materials" were to glitter before our eager grasp, we were to hold them in our hands, to prove ourselves by contact with them.

Cherishing his purpose of proving men, the Lord has said plainly what he requires while they are in contact with these proving elements. In one of his commandments, referring directly to the materials he places within the individual grasp of men, the Lord says, "I require one-tenth of their interest annually." That is the law of tithing. It seems simple and easy enough, and many find keen charm in carrying it out to the very letter. Others, of seemingly equal intelligence, cheat it, stumble over it and call it difficult or unfair.

All that we hold has been placed in our hands for this proving. "A man hath nothing except it be given him of God." Soon it will slip from our grasp, even though we succeed in clutching it till our fingers are palsied in death.

Think of it, brother, and get the true spirit of the contest. Pay tithing in answer to the immortal ambition which brought you on this pilgrimage to the "materials of earth," and the labor will be supremely sweet, as renewed promises of "glory added on your head forever and ever."

Blanding, Utah

Tactics

BY IDA STEWART PEAY

Tom Dalby looked quizzically at his wife from across the luncheon table. He admitted to himself that he did not love her less because she had hurried through her morning toilet, omitting all the little touches which made her at times so exquisite. She was delightfully lovely, anyway; her wonderful, dark eyes, her creamy skin, her sensitive, red mouth—these needed nothing to enhance their lure. Still the little things counted for much and Tom realized that he was continually wishing Kate would find time for them. Every morning he started the fire, prepared the breakfast, swept the kitchen, and did a number of small jobs to save time for her, yet the hours slipped by and she was always crowded.

These wandering thoughts in the back of the man's mind were soon routed; his wife's grace of movement and quick smile as she served his meal brought other thoughts racing. Kate had a charm; there was no doubt of that. She thrilled him as no other woman ever could; and he had not been the only man to admire her. He would always marvel that he out-rivaled that magnetic giant, Samuelson, and rich Jack Sloan; and there had been others, plenty of others. Tom considered himself a lucky chap to have won such a prize.

When he finished eating he settled himself in the great chair—a most precious possession—and beckoned to the woman of his choice. He was suffused with pleasure when she came shyly, roguishly into his arms for their daily love-feast. It was difficult to put an end to such bliss, even for a time, but, knowing that he must get back to work, Tom soon made ready to leave.

"Are you going to take me to the city to the big show, tonight?" his wife inquired, more to detain him a moment or two longer than in any desire for information. Tom had already spoken of it,

consequently she knew they were going. She had learned by experience that when Tom proposed anything the plan for its accomplishment had been worked out previously in his mind.

"Bet your life," Tom responded wholeheartedly. "We really ought to leave here by five-thirty to give us plenty of time for any little detaining incident which might arise—"

"For example, old cautious?" Kate teased.

"Oh, I suppose we can make it if we leave by six-thirty," Tom laughed a trifle sheepishly. "I'll take the car to the garage with me now and have it put in shape so when I get out at six I can drive right down. If you are ready, we can hop off 'instanter.' We'll take dinner at Shaws."

"Fine!" Kate clapped her hands; her gayety was like a child's. It was an immense pleasure to take Kate any place, she was so naively enthusiastic. The joy of every amusement brought the starshine, as Tom called it, into her deep, dark eyes, and bubbling expressions of delight to her lips.

Some haunting memory, however, turned Tom about, before he had proceeded to the edge of the porch. "Be sure you're ready at six-thirty, dearest, won't you?" he said quickly.

Kate did not reply. She dropped her head slightly forward in a hurt posture; her eyes reproached.

The man dashed back to fold her in his arms in a gesture of apology. "Of course, you'll be ready," he affirmed warmly, regretfully. "Good-bye, darling, so long."

It was harder every day to leave Kate at noon, Tom reflected, becoming extravagantly kind in his thoughts of his wife as he raced to his place of business. His love amounted to adoration. How could he say those little mean things to hurt her? It was contemptible of him; he felt ashamed. Of course, she had faults;

everybody had. He had expected to find faults in her, but God forbid that he should find fault with her. He wanted his life with Kate to be ideal. It was unendurable to think of them becoming quarrelsome like some married couples he knew.

Although Tom persisted in his maganimous reflections about his wife all afternoon—unaware that there was any "hoodoo" in such a procedure—he did his work with his customary precision and was ready to leave his store two minutes before six o'clock. According to his pre-arrangement, his car was in condition and waiting for him in a garage a few doors distant. Tom jumped into it and whirled away. He could reach home in two minutes, he thought; then he could dash into the house, doff his clothes, bathe, shave and re-dress in the remaining time and be ready to leave at six-thirty as he had planned. Even then there would be barely time to get to the show house at eight-fifteen as it would require at least an hour for the dinner.

Abounding with energy, Tom made the kitchen door in six or eight jumps. He started to run through the house in search of Kate, but came to an abrupt stop before the bath room door; a tell-tale splashing of water was plainly to be heard.

"Aren't you ready, dear?" he called, all his disappointment finding vent in a chiding tone of voice.

"I'll be ready as soon as you are," was the slightly aggrieved answer.

"But I'll have to wait for the bath room," Tom's tone betrayed his deep vexation. After he had laid out his clothes and curbed his impatience about ten minutes, Kate came scurrying out, enveloped in a colorful silk robe.

"I shan't be two minutes," she avowed cheerfully.

Tom rushed through his preparations without further words. In spite of the delay, he was clean and into his clothes on scheduled time. Kate was not ready. "Can't I help you?" Tom asked of his wife as he waited. "Where are your slippers?"

Dreamy-eyed and unhurried Kate was

arranging a curl. "I don't know," she remarked.

Tom hunted in every room before he found the elusive footwear. Then because other things of Kate's were in mischievous hiding her toilet progressed slowly. Finally Tom consulted his watch; it was six-forty-five. "Why weren't you ready, Kate?" He could not refrain from displaying his annoyance.

Kate gave him a bright smile. "Didn't you notice the kitchen?" she asked incredulously.

"Why, no."

"Just like a man."

Tom went into the kitchen to investigate. Of all things! Everything, indeed, was spotless. He had failed to observe it as he scampered through the room a few minutes before. The shelves were clean and white, the floor was scoured, the stove was polished, the windows gleamed, the ruffled curtains were freshly done. "It looks mighty fine in there," he told his wife a moment later, trying not to speak grudgingly; "mighty fine; but, honey, the afternoon is no time for such a job—especially when we are going out."

"When is the time, pray?" There was edge to Kate's voice.

"Forenoon," said the methodical Tom, doggedly.

"You mean you would do it before noon," Kate returned.

"Most any good housewife would; there's a time for everything."

"Indeed!" Kate was in high dudgeon. "No doubt there's a time when you like to do your work and you do it at that time; I wouldn't think of interfering with you. Likewise I'll do mine when I please; I like to work in the afternoon."

"Or at night," twitted Tom, remembering that Kate had cleaned her kitchen after dark last week, when he had tickets for a baseball game.

"Are you going to dictate to me when I do my work?" Kate blazed.

"Why, no, dear; but don't you think you're rather arbitrary to waste your mornings and work afternoons? Then you're not ready to receive callers, or to go out in the evening with me, if we have an

engagement." Tom blundered on determined to try to show Kate the folly of her lack of routine. "Your habits interfere with your own pleasure—"

"And yours?" violently.

"Well,—" conceding—"but that isn't the point, exactly, there's your reputation as—"

"That's enough," Kate stopped him, her eyes flashing; "I'll do my work when and how I wish, and I'll neither work nor play on the tick of the clock as you do, old Philias Fogg; you may as well know it now as later." She was very brave and defiant for a moment, but the next instant she had covered her face and was sobbing with irritation. "Oh, why did you marry me? You knew I was not like you. Minnie Lee is your type; she wouldn't sneeze out of the allotted time for sneezing if it were to save her life."

Tom burst out laughing and swiftly repented. When he realized that he had really precipitated a quarrel, he was deeply scornful of his behavior. He apologized, wiped away Kate's tears, soothed, caressed, and praised her. It should never happen again.

Of course, they were late for the play, although they went without dinner. Kate's pleasure in the evening was unmarred; Tom was obliged to fight for peace of mind whenever his thoughts reverted to his thwarted plan.—

After Tom and Kate's life had gone on together for sometime, there loomed before Tom a much greater problem than Kate's irregular habits, although he considered the difficulty an actual out-growth of them. Because of Kate's hostility to plans or methods of any kind she and Tom had not cooperated in the management of their financial affairs. This fact had worried Tom all the time. He was quite aware of his limitations; he was not and never would be a great financier. He knew he would probably not make a large amount of money, ever. A few years before he was married, he had started a small business without capital; tireless work and excessive prudence had brought success. The business was very surely

growing; it was paying him a comfortable salary.

Recently he had been wondering how he could get ahead of the game—as he put it to himself—lay something away for emergencies, or buy a home. This thought had really been developing in his mind, unobtrusively, since the day of his marriage; now that he had a child to plan for, the idea was occupying a prominent place in his daily speculations. He believed that if he could get Kate even to consent to cooperate with him he could manage. Finally he divulged his ambition to her. Not until he had spoken did he realize how firmly entrenched was his desire. "Kate, you know that Harvery place, on Elm street?" he said.

"That darling little bungalow that is all windows and verandas?" Kate inquired, her face lighting instantly with curiosity and anticipation. "And has a flower garden and climbing roses on the south and a lovely little garden in the back?"

"That same," smiled Tom.

"What about it?" Kate demanded eagerly, perching herself upon Tom's knee with the assurance of one well beloved.

"How would you like to live there?" Tom grinned enigmatically.

"Oh, Tom, you magnificent marvel! Are you actually going to buy me that love of a nest? It's my pick of the whole town. Tom you're a wonder and a delight! I didn't know you had a cent of money. Where did you get it? When can we move in?"

"Not so fast," Tom stopped her, alarmed; "I didn't say I was going to buy it for you."

"But why did you raise my hopes?"

"I just asked you if you would like to live there; now, let's take one step at a time."

"All right; and I said I would—that I was wild about it—what then? Can't you buy it for me, dear?"

"Do you suspect me of having a fairy God-mother?"

"But it isn't like you to suggest the impossible, Tom."

"No; and I haven't. I can't buy it for you, because, you know if you stop to

think, I have no money put away; but you and I together can buy it, and move in there as soon as we like."

"Tom, you riddle! How, pray? I haven't any money."

"I believe," Tom began, treading gingerly, "I believe if we made a budget and economized a little, we could buy it on the installment plan out of our living money—out of the money I am making now—"

"Oh, Tom, those horrid old budgets! I simply despise them. They are so niggardly. We are spending all we make right now; in fact, a little more, we're still owing on our silver candle sticks, and on our down quilt, and on those Japanese vases."

"We can stop buying things of that sort for a while. Wouldn't you rather have a home of your own than those 'nicknacks'—a home and a garden where sonny can play out in the sunshine, and where we can have flowers and fresh vegetables?"

"It seems like I would, but I don't know until I understand better what is meant by that budget system. I've heard people talking about it, but so far I've failed to comprehend just what it is. And how can we economize? Why, we are just barely living decently, now."

"We could live about as well but a little more consistently; we have three times as much to spend at present as we had the first year of our marriage."

"But we have sonny, now, and I have to keep a maid," Kate said.

"When we get in that little, new bungalow, where everything is convenient, we can manage differently."

"How do you mean?"

"If I helped as I used to when we were first married, and if your work were organized, we could let Fanny go; that would save us enough to pay half of each installment on the house."

"What do you mean about my work being organized? I'll just have you explain that for once," Kate blinked with forced patience.

"Done regularly and methodically."

"With my nose to the grind stone, I suppose; no rest, no leisure—"

"By no means; method and regularity, with reasonable variation, makes work simple, insures leisure; I would need an extra clerk at the store if all the work were not planned very carefully; in fact, almost to the minute."

"Explain just how you would organize my work for me to do alone."

"Remember, I promised to help," Tom defended.

"And to organize it—now do so."

"To begin with, we'd send the laundry away from the house Monday morning. We'd engage a nurse maid to take care of the baby whenever you wish to leave him. Then, to accomplish our daily routine, we'd need to get up at a certain time every morning—say, six o'clock." Kate's pretty mouth registered derision, but Tom proceeded, a picture of the little house and realization that there was no other way to obtain it, luring him on. "I could easily help you two hours. In that time, with both of us on the job, we could get quite a bit of the day's work done, couldn't we?"

"Perhaps, but how long before you would tire of that strenuous program?"

"Not until the house was paid for," declared Tom. "I'm putting in almost as much time now in a haphazard way because Fanny doesn't keep things up very well, and my day does not begin at the store until eight o'clock. Besides, most people in ordinary circumstances are compelled to make a few sacrifices to secure a home of their own."

"Anything else?" slurred Kate.

"Yes; then we'd need to budget our expenses," Tom continued, not noticing her irony.

"Explain that budget business," said Kate.

"We'd merely itemize our expenditures and divide our income to cover them consistently; then we would not allow ourselves to spend more than the budget called for in any one of the various items. For example, if we decided on sixty dollars a month for groceries we would plan in such

a manner that we would not be obliged to exceed that amount."

"Oh, I see the whole thing," Kate spoke bitterly; "I would have no initiative. I would simply have to walk a chalk line—get up at a certain time in the morning, do a certain job at a certain time, buy certain things; if I wished to take a friend to dinner I'd be forced to consult my entertainment item; I couldn't even drop into the picture show if my budget forbade."

"Exactly," agreed Tom; "but isn't the home worth it? And remember, it is the only way."

"I couldn't walk into a store with any freedom or independence or self-respect. I wouldn't dare to buy a 'nick-nack' no matter how lovely it was."

"You couldn't indulge your fancy for silver candle sticks and silk quilts," declared Tom.

"That's enough; we won't buy any home. I won't live that way and never be able to say my soul is my own. I won't have my time and my habits and my tastes regulated and circumscribed. I won't crawl through life in an old rut of a routine. I'd go mad if I were forced to get up at a certain time every morning, do a certain thing at a certain hour each day, buy certain things at a certain price day after day. I wouldn't be that way for worlds! I *hate* methodical people."

Tom raised one eye significantly. "All right; it's up to you," he said. But suddenly he became absorbed in speculation, and in this mood went absent-mindedly back to his work.

Kate cried a little when she found he had left without kissing her good-bye; but she dried her eyes presently and read a book. She read until it was too late to order the groceries for the evening meal; because of this negligence Fanny was obliged to go into town and thus the dinner was greatly delayed.

However, as late meals were usual occurrences, Tom was not at all disturbed. In fact, as soon as he arrived home that evening it was evident that he was in high spirits. Song being his customary outlet,

he treated the household to all his old favorites, including "My Kate, my Kate, my Bonny Kate." The subject of the morning was entirely forgotten. Indeed, the days came and went and to Kate's great relief Tom made no further mention of organization, cooperation or budget.

The change which came over Tom was so gradual that Kate scarcely noticed it for several weeks. He began by being late for meals, going late to work, and buying things that Kate cared nothing about. She was not particularly concerned; she trusted Tom, fully considering that whatever he did had been carefully calculated and would come out all right. One Saturday night there was nothing left for her when all the week's expenses were paid; Kate was puzzled but she soon dismissed it as a trifling matter.

The following Monday morning, Kate awoke at her usual time, about ten-thirty, and found Tom still sleeping. She hopped up in alarm and ran to her husband's bed.

"Good gracious, Tom, you've overslept; it's ten-thirty. Aren't you well? What's the matter?"

Yawning drowsily, the man finally crawled out. His wife repeated her questions anxiously.

"Oh, I'm as fit as a prize fighter," he declared; "but, say, I did have a dandy snooze."

"Who opened your store?" Kate was concerned.

"I suppose it's still closed," opined Tom; "Zeb may be there, but I have the key."

"You've lost money this morning, haven't you?"

"Sure thing; but it will be some recompense to eat breakfast with you." Tom was nonchalant. He seemed to enjoy the morning immensely. It was eleven-thirty o'clock before he left for his place of business. Then he strolled home to lunch in the middle of the afternoon. "I've decided not to go back again today, Zeb can look after things," he told Kate. "Let's ride over to Mountain Dale and have a trout dinner."

"Our dinner for tonight is bought," Kate resisted.

"It'll keep."

"No, but it won't."

"Let it spoil then," Tom laughed gaily.

"I want to get the good of my holiday; I haven't taken one for a long time."

Tom and Kate went for the ride and stayed out until a late hour.

The next morning Kate did not open her eyes until eleven o'clock. To her amazement her husband was still sleeping. When she aroused him he appeared regretful.

"Seems like I can't wake at a decent hour any more," he said in a self-condemnatory tone.

"You're getting into the habit of over-sleeping," Kate began chidingly, then she recalled that she slept late all of the time; it gave her pause.

"Looks like it," Tom admitted.

"You'd better give the keys to Zeb, at least," Kate suggested.

"I have; but, you know, the clever scamp made me increase his pay check." Tom chocked a little over that statement but it passed.

"You'll be losing money, won't you?"

"It looks that way," indifferently.

"Well, good gracious—" angry and indignant Kate began to say a few things to stir Tom up, then she perceived all of a sudden that Tom was getting a little more like herself—she had always boasted that she was indifferent to such sordid things as work and money making.

For the rest of the week Tom slept in the morning until Kate called him. Each night he was late for dinner. One evening he brought home an odd-looking bundle.

"What's that?" Kate questioned suspiciously, holding back the glad cry with which she had started to greet him and the gratifying news she had to relate.

"A fishing outfit. It cost forty dollars; but it's a dandy. Look here!" Tom's eyes sparkled as he exhibited the good points of his purchase.

"Humph!" Kate was openly contemptuous in tone and expression. The very idea! Tom must be crazy. How could she tell him her electrifying news with this damper on her spirits. She had

been confident that Tom would be happy to hear that she had asked to join the town's most exclusive and worth-while woman's club. She had counted on Tom being delighted to learn that the club was giving a select dancing party in the near future. She had felt sure he would want her to have a lovely new frock for the occasion. She had also decided and meant to confide it to Tom, that adequately to entertain this ultra-fashionable group of women she must make a lot of changes in her living rooms before her turn to be hostess rolled around. At that moment it popped into her head that it would be grand to be installed in the lovely little Harvey place on Elm Street by that time. She was beginning to wonder with a peculiar sinking of the heart if she had not let an opportunity slip by her.

But how could she mention these impossible-of-fulfilment schemes with Tom launched on his new debauchery of time and money? Instead of adding pleasure and achievement, it was more likely that she would be taking in washings—she exaggerated bitterly to herself. What had come over Tom? Kate was so furious she dared not trust herself to speak again all evening. She was not addicted to quarreling but held her tongue in check only by a Herculean effort.

While her rage cooled, she went over things in her mind. Half the night she stared into the darkness lost in deep reflections. She went over the facts of her life with Tom, one by one. Several times her cheeks burned with a sudden remembrance. Gradually the situation clarified. She began to see and admire some qualities in Tom she had heretofore dismissed with indifference. She began to understand him a little better, to get his point of view. Suddenly she saw through his uncommon behavior for the past few weeks.

The upshot of her travail was that when Monday morning rolled round again a shiny new alarm clock buzzingly announced the day at exactly six o'clock. Tom did not stir until Kate touched him and spoke—she was fully dressed and ready for the business of the day.

"Don't you wish to get up and go to work?" she asked Tom.

Tom looked at her out of the corner of his eye. "Blast that old routine, Kate, I believe I'm tired of it. And I don't want you to despise me."

Kate was not without a sense of humor, her face broke into her most engaging smile. "I get you, Steve," she chuckled, using Tom's pet slang phrase. "Wouldn't you like to get back into the old routine in order to own the little Harvey house on Elm Street?" she wheedled.

"Couldn't get it alone." Tom's tone grumbled, but there was a bright light in his eyes.

"I'll help," Kate whispered a trifle shyly: "I'll organize and cooperate, and budget to your heart's content—if the house is not already sold—" she shuddered.

Tom looked at her dubiously, but wistfully.

"Oh, I understand you—" Kate laughed—"and I capitulate completely."

The starshine was in her eyes as Tom drew her to him to seal the bargain with a kiss.

"Oh, I'm happy," he murmured, thrilled and triumphant. "I'm going to hop to it now, believe me. We'll move into the Harvey place this very day," he jumped up with his old energy.

"I wonder if it is already sold?" Kate held her breath in dismay at the thought.

"Yes, it is," said Tom slyly; "but it is sold to Kate Dalby and I've made the first two payments."

Kate marveled. It did not occur to her that Tom could have been merely pretending laxness in business, or that he could have borrowed from a friendly neighbor merchant his so-called purchases; but she suddenly saw one thing and gave a cry of delight. "Then, you believed in me all of the time!" she said, betraying her real concern.

"I'll tell the world!" and Tom kissed her some more.

SPRING ZEPHYRS

Softly and tenderly zephyrs are sighing,

Bearing sweet fragrance from spring's fresh, green earth;

Birds, happy birds, on their light wings are flying,

Singing their sweet songs of gladness and mirth.

Grasses and flowers are cheerily smiling;

Brooks, merry brooks, through the meadows e'er flow,

Dancing and singing and joyfully gliding,

Kissed by the sunbeams that sparkle and glow.

Branches are swinging, gracefully swinging,

Swayed by the breezes of fresh, balmy spring;

Keeping true time to their sighing and singing,

Bidding all creatures below join and sing.

Bees, busy bees, are sweet honey preparing;

Birds, joyous birds, are now building their nests;

Oh, the sweet joy that we mortals are sharing,

Thanks to kind heaven should fill all our breasts.

Messages from the Missions

"Behold, I say unto you that it is my will that you should go forth and not tarry, neither be idle but labor with your might,—lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you." (Doctrine and Covenants 75:3, 4.)

LARGE GROUP LEAVES MISSIONARY HOME



The missionaries shown in the picture were in the Missionary Home, Salt Lake City, during January. There were approximately eighty in the group, one of the largest since the Home was opened, three years ago. The training course of two weeks is conducted under the direc-

tion of a supervisory committee: Elders David O. McKay, Rulon S. Wells and David A. Smith. Elder LeRoi C. Snow, son of the late President Lorenzo Snow, and his wife, who are standing at the left in the picture, are in direct charge of the Home.

GERMAN-AUSTRIAN MISSION HOLDS CONVENTION AND MEMORIAL EXERCISES

A period of real inspiration and pleasant experience for the elders of the German-Austrian mission, was January 14 to 19, the occasion being a missionary convention and the celebration of Dr. Karl G. Maeser's 100th birthday anniversary. Mission President Hyrum W. Valentine presided. Among those in attendance, be-

sides 153 missionaries of the German-Austrian mission, were President and Mrs. Hugh J. Cannon of the Swiss-German mission, Hon. A. T. Haeberle, U. S. Consul-General, and wife, of Dresden, and members and friends from East Prussia, Stettin, Berlin, Breslau, Vienna, and several other neighboring towns. Such topics

as "System," "Church Publications," "Study," "New Missionaries," etc., were treated by different districts in the convention meetings. Monday afternoon a crowd of 980, missionaries, Saints and curious townspeople, assembled in front of the old Maeser home, Zscheilaer Str. 10, Meissen. With the friendly consent of the present owner, Mr. Robt. Bernock, the house had been remodeled and decorated for the event. *An important number on the program was an address by

Consul-General A. T. Haerberle, of Dresden. The press was represented and gave very favorable writeups in the local papers, while the Associated Press heralded the event throughout the civilized world. Sister Rose Ellen B. Valentine directed the luncheon on Monday, Tuesday and Wednesday, at which a total of 155 were served each day, cafeteria style. Friday found all elders returning to their various fields of labor.



Left: The Maeser birthplace, Zscheilaer Str., 10, Meissen, Germany. Picture taken during the Memorial Exercises.

Right: A part of the crowd in front of the Maeser Home at Memorial Exercises, January 16, 1928.

TOUR OF CALIFORNIA MISSION AUXILIARIES

"The auxiliary organizations of the California mission were recently visited by a party of five missionaries, who made a complete tour of that mission in the interest of their special work. The party first went from Los Angeles to Arizona, where they visited ten branches; then to Long Beach, San Diego and San Bernardino districts, after which we spent six weeks in a tour of the branches in

northern California and in Nevada. Among the interesting experiences of the trip were invitations to attend weekly luncheons of the Clarkdale and the Prescott Kiwanis clubs in Arizona; meeting with the Rotary club, in connection with the Mt. Lassen Area Council of Boy Scouts, at Gridley, California; and the opportunity of presenting our program and M. I. A. play, "The Rescue," before

more than three hundred non-members of the Church at Winnemucca, Nevada, and other cities. Elder Richard R. Lyman, of the Council of the Twelve and Assistant General Superintendent Y. M. M. I. A., saw the presentation of our program in the Adams ward chapel in Los Angeles, and congratulated us warmly. The musical numbers of the program were exceptionally

good and were appreciated by every audience. Approximately 5092 miles were covered in the tour. Our auxiliary organizations are functioning in a splendid way, and we feel that they will continue to grow in strength and influence for good."—*George H. Marchant*, superintendent mission Y. M. M. I. A. and Sunday schools.



MISSIONARIES WHO MADE TOUR OF CALIFORNIA AUXILIARIES

Left to right: George H. Marchant, superintendent Y. M. M. I. A. and Sunday schools, Holliday, Utah; Arlene Ashcroft, president Y. L. M. I. A. and Primaries, Holbrook, Idaho; Trulan O. Eyre, Murray, Utah; Maurine Gamett, Pleasant Grove, Utah; Alexander O. Coleman, Rexburg, Idaho.

ROCHESTER HOLDS CONFERENCE

"The semi-annual conference of Rochester district, Eastern States mission, was held in the early part of December. President Henry H. Rolapp, with Mark K. Allen, mission secretary, and Sister Lola R. Bradford, president of the mission Relief Societies, were the speakers at well at-

tended services in Rochester and Buffalo. Unusually favorable reports were made by the branch presidents and the heads of the auxiliary organizations. Steps were taken to organize a Mutual and Relief Society at Palmyra, N. Y., where the beginnings of what is hoped will develop into a strong

organization are manifesting themselves. These plans have developed later into an organization of the Relief Society and Mutual combined, which will serve as an ade-

quate forerunner of a branch organization, probably next year."—*Mark K. Allen*, mission secretary.



ROCHESTER DISTRICT MISSIONARIES

Front row, left to right: Lola Bradford, mission president Relief Societies; Mark K. Allen, mission secretary; Henry H. Rolapp, president Eastern States mission; Floyd H. Wale, district president; Florence Bushman. Second row: Delles W. Manning, Melvin C. Hamilton, Doris Taylor, Daphne Smith, Lyle Shelton, Lester S. Scoville, Allan H. Stratford. Third row: Eugene Millet, Wilburn C. West, Harold E. Davis.

DISTRICT PRESIDENTS' CONFERENCE

"An occasion of rejoicing, of testimony bearing, of receiving and giving instructions, and of discussing the needs and problems of the British mission, was the recent District Presidents' Conference, at mission headquarters, 295 Edge Lane, Liverpool, Monday, January 16. The convention continued until Thursday at noon, comprising seven meetings in all. The mission, considered as a whole, the

district president, the traveling elder, the Church member, the investigator, the priesthood, the auxiliary organizations—all these and many other related and miscellaneous topics were treated, from many different viewpoints, in open discussion. Mission President John A. Widtsoe gave valuable instruction to those in attendance."—*Richard L. Evans*, associate editor *Millennial Star*.



ELDERS ATTENDING DISTRICT PRESIDENTS' CONFERENCE

Dr. John A. Widtsoe, president European missions; Leah D. Widtsoe, president of Relief Societies of European missions; Seth W. Pixton, secretary and treasurer of European missions; Ralph W. Chisholm, assistant secretary; Richard L. Evans, associate editor *Millennial Star*, and the following district presidents: Birmingham, Heber J. Matkin; Bristol, Alma C. Tranter; Hull, Richard D. Hooper; Leeds, Elmer O. Zollinger; Liverpool, David M. Kennedy; London, Clinton L. Mills; Manchester, Kenneth A. Nielson; Newcastle, Orson H. Berrett; Norwich, Alexander J. Bryan; Nottingham, Waldo L. Osmond; Scottish, William Cook; Sheffield, Cecil B. Kenner; Ulster, Kendall D. Garff; Welsh, Nathaniel E. Parry. There were present also five traveling elders on special assignment.



SUNDAY SCHOOL OF THE HANA BRANCH, MAUI DISTRICT, HAWAIIAN MISSION



Lamanite children, members of the L. D. S. Church, who are attending the Government school at Phoenix, Arizona, in charge of Bishop and Mrs. Tiffany of the Papago ward.



STILL FIRM IN THE FAITH

Walter Pring, of 33 Rathdrum Street, Lisborn, Ireland, a venerable, active Latter-day Saint, who has seen much of life and has done his part in the spreading of the gospel in that part of the vineyard. He was born May 28, 1847, and is now past 80 years of age. At the age of 13 he went to sea on a merchant ship; and before he was 15 he had enlisted in the British Navy, where he served for many years. While in Ireland, in 1887, he met a Latter-day Saint elder from Ogden, Utah, and was baptized on October 4, of that year. Since that time he has been an active member of the Church, and for twenty years he has been engaged in local missionary work, distributing many tracts and other Church literature. He says, "There have been many elders here who will be glad to know that I am still holding to the Iron Rod, and am in the best of health."



On Church building

by Edgar A. Guest

God builds no churches! By His plan
That labor has been left to man.
No spires miraculously rise,
No little mission from the skies
Falls on a bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

Men call the church the House of God,	There is no church but what pro- claims
Towards which the toil-stained pilgrims plod	The gifts of countless generous names.
In search of strength and rest and hope,	Ages before us spires were raised 'Neath which Almighty God was praised
As blindly through life's mists they grope,	As proof that He was then, as now.
And there God dwells, but it is man	Those sacred altars where men bow Their heads in prayer, and sorrow lifts
Who builds that house and draws its plan;	Its heavy weight, are Christian gifts.
Pays for the mortar and the stone, That none need seek for God alone.	

The humblest spire in mortal ken,
Where God abides, was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Men still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts must they arise!

By courtesy and special permission of the author.

DETROIT BRANCH TO BUILD \$40,000 CHAPEL

The accompanying picture shows a model of the L. D. S. chapel soon to be erected by the Saints of the Detroit branch of the Church, the first of its kind there, at a cost of approximately \$40,000.

Though the membership of this branch is yet comparatively small, energy and growth are much in evidence. They support live and active organizations of the M. I. A., Relief Society, Sunday school, Primary, and are using the community centers of the city for their recreational activities. The Relief Society started the Church Building fund, nearly twelve years ago, by its contribution of \$60.

The eminent poet, Mr. Edgar A. Guest, whose writings have thrilled and inspired the youth and adult throughout the land, recently gave, at the request of the Relief Society, a recital of his poems, for the benefit of the Church Building fund. He asked for no remuneration, though his usual charge for such recitals is \$600. Besides, he was happy to contribute the poem, "On Church Building," to be published,

for the first time, in the *Improvement Era*.

The local papers also, both the *Detroit News* and the *Detroit Free Press*, have given our efforts much publicity, and have published several articles in commendation of the accomplishments of the Latter-day Saint people, both locally and abroad.

Detroit is not without historic relationship to the rise of the Church, for some of the early leaders, including the Prophet Joseph Smith, manifested considerable interest in both the city and its vicinity. Mack Avenue, one of the principal avenues, was named after Solomon Mack, the Prophet's grandfather; and Parley P. Pratt traveled extensively in Michigan, at one time preaching to an audience of more than two thousand at the Detroit City Hall.

Z. N. Skouson, of the branch presidency, is chairman of the Building Committee; and the architect for the chapel is Ernest J. Trysell. It is expected that the building will be ready for dedication in July or August.—*Lucy Wright Snow*.



MODEL OF L. D. S. CHAPEL TO BE ERECTED AT DETROIT, MICHIGAN



EDITOR'S TABLE

THE UPHOLDING OF CONSTITUTED LAW AND ORDER

ADDRESS OF PRESIDENT HEBER J. GRANT, DELIVERED IN THE TABERNACLE,
SALT LAKE CITY, UTAH, SUNDAY, FEBRUARY 12, 1928.

It is always a pleasure to me to meet with the Latter-day Saints in any of the public gatherings. I am ever ready and willing to exhort the Saints to faithfulness and diligence in the discharge of the many duties and obligations resting upon them as members of the Church of Jesus Christ of Latter-day Saints, and to encourage them, to the best of my ability, both by precept and example, to serve our heavenly Father.

When I consented to address the congregation here today, it did not occur to me that today is the birthday of the great

emancipator, the immortal Lincoln. It was not until last evening, after a busy day, going to Ogden to the dedication of an addition to the Dee Memorial hospital, that it dawned upon me, as I glanced at the evening paper, that all over the United States and almost all over the world today people would be paying tribute to Abraham Lincoln.

Perhaps no other people in all the world look upon Abraham Lincoln as an inspired servant of God, a man raised up by God to occupy the presidential chair, as much as do the Latter-day Saints.

PROPHECY CONCERNING DOUGLAS

In the early days of the Church, Joseph Smith utilized the services of Stephen A. Douglas, who was then a country judge in Illinois, Nauvoo at the time being the largest city in the state of Illinois. Among other things, the Prophet said to Judge Douglas:

"Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty God upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

This was in 1844, only a short time before the martyrdom of the Prophet Joseph Smith.

Stephen A. Douglas saw fit later, during his campaign for the presidency of the

United States, to make a speech, against the "Mormon" people, in which he said:

"Nine-tenths of the inhabitants of Utah Territory are foreign-born. They refuse to become citizens, or to recognize the government of the United States as permanent authority."

This man knew as well as he knew that he lived that he was falsifying when he made this statement, because Joseph Smith had published to the world during his life time, (and he had been dead some years at this time) the following:

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where or what they may."

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

AS CAESAR FELT

These are two of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, and Douglas was aware of this fact when he was an obscure judge. When he made this false statement, he knew that

the great majority of the people who came to Utah, in early days, were of New England and eastern states extraction. Stephen A. Douglas undoubtedly felt much as the great Caesar felt, who undertook to set at

naught the statement of the lowly Nazarene, that Jerusalem should not be rebuilt until the times of the Gentiles were fulfilled. He took his great armies, his cohorts that had conquered the world, and called upon the Jews to return to Jerusalem and rebuild it. The infidel Gibbon, in his *Decline and Fall of the Roman Empire*, states that great balls of fire burst forth from the foundation stones and drove the workmen away, and Caesar had to abandon his attempt to rebuild Jerusalem. When it came to the time of his passing away, he had to acknowledge that

the meek and lowly Nazarene had triumphed.

Stephen A. Douglas, no doubt, felt absolutely certain that he had the presidential chair within his grasp, and, with that assurance in his mind and heart, he thought he would prove that Joseph Smith was a false prophet. So he discussed the "Mormon" question and said:

"'Mormons' are bound by horrible oaths and terrible penalties to recognize and maintain the authority of Brigham Young as paramount to that of the United States."

FROM THE DAYS OF THE PROPHET

A greater lie was never uttered by a mortal man. The "Mormons" have never been bound by any such oath. The "Mormons" have taught, from the days of the Prophet Joseph Smith, that the men who wrote the Constitution were raised up by God, and that it was adopted by inspired men. We believe in the inspiration of the living God, in the forming of our government.

"—And that they expect ultimately to subvert the government of the United States to that of Brigham Young."

Another falsehood, pure and simple. This man, I believe, was familiar with the Book of Mormon. The Book of Mormon teaches that this is a land of liberty, choice above all other lands, and that no king shall rule here.

When I had the honor of officiating as chairman of the Liberty Loan drive in this

state, I went to California to confer with the chairmen from Oregon, California, Nevada and Arizona, and in one of our meetings (it looked at that particular time as though Germany and her allies were going to conquer), I said:

"Gentlemen, there is no 'Mormon' who has any fear whatever that any kaiser or any king shall rule in this land. It is a land choice above all other lands, a land of liberty, that was discovered under the inspiration of God to Columbus. No 'Mormon' has any fear that we are not going to win."

They spoke up and said:

"Well, we are mighty glad that somebody has no fear at all. It looks pretty blue just now."

Judge Douglas continued:

"That this alien government of Brigham Young is forming alliance with the Indian tribes, inciting them to hostility and organizing bands of 'Danites, or destroying angels.'"

IN THE PROVIDENCE OF THE LORD

Another falsehood, pure and simple. This speech was made by a most eloquent man. I know he was eloquent, for I have read some of his speeches in the celebrated debates between Lincoln and Douglas and I remember being profoundly impressed with what I read. I remember, too, that the manager of Lincoln's campaign told him that if he insisted upon debating upon certain subjects he was sure to be defeated. And yet Lincoln did insist upon it and said:

"If he commits himself, which I am sure he will, in a certain way, in answering these

points that we are to debate, it will defeat him from ever sitting in the presidential chair."

I do not believe that Lincoln at the time he sacrificed his ambition to be a senator and allowed Stephen A. Douglas to win thought that he might himself some day become the president of these United States. But, in the providence of the Lord, he was the man raised up to defeat Stephen A. Douglas. The Latter-day Saints believe that absolutely.

The Deseret News published Mr. Douglas' speech, and Orson Hyde, who was pres-

ent at the interview when that which I have read to you was said by the Prophet, announced to Stephen A. Douglas, in a letter published in *The Deseret News*, that he had defeated himself; for he had undertaken to stand up and proclaim against the

prophecy uttered upon him by the Prophet Joseph Smith. At the same time *The Deseret News* published an editorial (which I will not take the time to read) announcing that Douglas had sealed his own doom, and that he would be disappointed.

AS THE PROPHET SAID

It was generally understood here by the men then living, was commonly talked about and was published in *The News*, that he had taken a stand whereby he would be defeated, and that he would die, as the Prophet said he would, a disappointed man. In less than a year from the day that he was defeated he passed away from this life, although a comparatively young man.

Every Latter-day Saint believes that Abraham Lincoln was raised up and inspired of God, and that he reached the presidency of the United States under the favor of our Heavenly Father.

I read last night in *The Deseret News* an editorial, a part of which I will quote:

LINCOLN STATEMENTS

These are Lincoln's statements:

"Let the people know the truth, and the country is safe."

"Let none falter who thinks he is right, and we will succeed."

"Let us dare to do our duty as we understand it."

The following quotation from Lincoln was recently published in an address over the signatures of the Presidency of the Church, and in last night's *Deseret News*. I take pleasure in repeating it here:

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to

"What inspiration there is in the life and work of this immortal figure! Born in the backwoods, he came from humble folk and humble surroundings. Keeping close to the great breast of mother earth, he found a strength and a sweetness unknown to many men. He came to manhood and his career with an open mind, susceptible to the promptings of the omnipotent; and in response to this attitude he found that God was ever on his side to help him in the noble endeavors which he made for the good of humanity. If ever a man seemed inspired and fortified by a power above his own, to do the work he was called upon to do, Lincoln was that man. And to his credit be it said that he had the courage to do his duty no matter what sacrifice or pain it might entail. In the end he gave even his life.

"The outstanding keynote of Lincoln's character was his determined stand for law and order."

tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the Political Religion of the Nation."

A number of other sentiments were published in last night's *News*.

"Law has her seat in the bosom of God, her voice in the harmony of the world."—*Hooker*.

"Laws are not made for particular cases but for men in general."—*Johnson*.

"Laws are the very bulwarks of liberty. They define every man's rights and stand between and defend the individual liberties of all."—*J. G. Holland*.

"Law makers should not be law breakers."—*Proverbs*.

SACREDNESS OF FRANCHISE

Every man and woman who has arrived at the years of political accounta-

bility and has the right to vote should never sell himself or herself or pledge him-

self or herself to vote for men regardless of who they may be, provided they are nominated by their party. Unless I am misinformed, men all over this state are pledging themselves in groups to vote for the nominations at their party conventions, without knowing who is to be nominated, thus selling their God-given right to stand up for honorable, true, virtuous men, men worthy of the franchise of the citizens of the United States of America.

"Laws written, if not on stone tables, yet on the azure of Infinity, in the inner heart of God's creation, certain as life, certain as death, are there, and thou shalt not disobey them."—*Carlyle*.

Following is the declaration of the Church contained in Section 134 of the Doctrine and Covenants, regarding our belief in governments and laws in general:

INSTITUTED OF GOD

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the conscience of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life."

And any man or woman who signs an agreement to vote for whoever may be nominated, regardless of who the individual may be, is relinquishing his God-given right of the free exercise of conscience.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, if a republic, or the will of the sovereign.

deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or prescribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment."

DUTY OF EACH AND EVERY ONE

I maintain that it is the duty of each and every one of us, whenever asked to give evidence that we possess which will lead to the conviction of those who are breaking the law, to do so.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

Please remember that this was published way back in 1835, as the position of the Church, and it has never changed.

"We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

And we have done that time and time again and propose to go on doing it, particularly so far as those are concerned who have been guilty of entering into pre-

tended plural marriages. By the way, I hear that a book is going to be published wherein a certain woman testifies that I proposed marriage to her since the Manifesto, and that I taught her plural marriage. They are perfectly welcome to publish all the lies they want to publish, including the lies of this woman who has once been in the insane asylum.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded."

NOTHING COULD BE FAIRER

I believe that nothing plainer could be written than those statements of our belief. Nothing could be fairer; and no matter what a man's faith, belief or religion may be, I am sure he can endorse those sentiments given to the Church in 1835.

Joseph Smith advocated the sale of the public lands by the government for the purchase of the slaves. Josiah Quincy, in an interview some forty and odd days, as I remember it, before the martyrdom of the Prophet (this interview was published in his book entitled *Figures of the Past*), refers to this proposition made by Joseph Smith, and says that it was made again eleven years later by Ralph Waldo Emerson, that great statesman who was considered ahead of his times in advocating the sale of the public lands for the purchase of the slaves.

In his book he says that if we are to give credit to Ralph Waldo Emerson as being a great statesman for making a statement of this kind when war clouds were discernible in the heavens, "what shall we say of the 'Mormon' Prophet, who advocated the same thing 11 years before, when the heavens looked tranquil and beneficent?" We as Latter-day Saints say that he was inspired of the Lord to point out the way to save the country from that terrible rebellion.

We believe that Joseph Smith, by the inspiration of the Lord, pointed out the peaceful solution of that great problem. But it was not accepted. Afterwards Lincoln was the instrument in the hands of the Lord in seeing that the right side and the right thing won in that great civil war.

"THE KINGLY FACULTY"

Josiah Quincy gives credit to Joseph Smith for being one of the two men of all whom he had ever met who seemed to be possessed or endowed with "the kingly faculty that directs, as by divine right, feeble and confused souls looking for guidance." He went on to say:

"It is by no means improbable that some future text book for the use of generations yet unborn will contain a question something

like this: What historical American in the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it, is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith the "Mormon" prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was

and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problems he presents to us. Fanatics and imposters are living and dying every day and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still

exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained."

He concludes by saying:

"I have endeavored to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I, myself, stand helpless before the puzzle."

LATTER-DAY SAINTS KNOW

The Latter-day Saints do not stand helpless. They know that Joseph Smith was a prophet of the true and the living God. He prophesied that the Saints would continue to suffer much affliction and be driven to the Rocky Mountains and there become a great and mighty people. That prediction has been literally fulfilled.

The Latter-day Saints today have a standing in nearly all parts of the world. They have between two and three thousand missionaries out preaching the gospel, from Scandinavia on the north to South Africa on the south, from Canada to South America, and in New Zealand, in Australia and in the islands of the sea. And let me call your attention to the fact that with all our preaching during the past

ninety-seven and a fraction years, I know of no single, solitary missionary who has returned home to us with the message that he has discovered that "Mormonism," so-called, is not the truth and that he has found that some other church has the truth. On the other hand, for over ninety-seven years, all over the wide world, the gospel of the Lord Jesus Christ, restored to the earth through the instrumentality of the Prophet Joseph Smith, has gathered in men and women from every denomination under heaven where the message has gone, and they have been men and women who have given their lives to the Church because of an individual testimony of the divine mission of Joseph Smith, the prophet of the true and the living God.

HONOR TO ABRAHAM LINCOLN

We honor the man that God honors. We honor Abraham Lincoln because we believe absolutely that God honored him and raised him up to be the instrument in his hands of saving the Union and fulfilling a prediction made by the mouth-piece of the living God; namely, the Prophet Joseph Smith.

Many people complain bitterly about the power of the priesthood in the "Mormon" Church. Therefore I intend to read to you just how much power we are entitled to exercise. I read from Section 121 of the Doctrine and Covenants, principally for the benefit of non-members of our Church, that they may know exactly just how we should exercise the authority of the priesthood.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the

honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority, of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood,

only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned:

"By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

THE REPUTATION OF THE CHURCH

May God help each and every Latter-day Saint to become familiar with the commandments of the Lord as contained in the Doctrine and Covenants; to become familiar with the history and the dealings of God with Joseph Smith, with the marvelous inspiration of the living God to him who was the founder under God of the Church of Christ. Above all, may each and every Latter-day Saint live the gospel so that its truth will be proclaimed by his example. May every father and mother within the sound of my voice so order their lives that their example will be an inspiration to their children. May those in this building and those who may be listening to my remarks, in any part of the country where Latter-day Saints are located, realize that each and every Latter-day Saint carries, to a certain extent, upon his or her shoulders the reputation of the Church of Christ.

I heard of a man, who was at a great banquet, speaking to another regarding the

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and, without compulsory means, it shall flow into thee forever and ever."

faith of the Latter-day Saints. He said, "Why, the 'Mormon' people, those who live their religion, do not use tea, coffee, tobacco or liquor." The other man said, "I do not believe a word of it." The man said, "It is true."

These two non-"Mormons" were sitting at one of the tables at this banquet. Along came a "Mormon." The man who was defending the "Mormons" said, "There comes a 'Mormon.' He is going to take a seat with us. I'll bet you he won't drink coffee." The bet was accepted. The "Mormon" drank the coffee! When they came out the one who lost his bet said, "I have no further use for that man, who professes to believe that God gave a revelation through Joseph Smith, telling the people to leave such things alone, and yet he comes here and publicly disobeys the teachings of his prophet. I have trusted that man, but I will quit trusting him."

THE WORD OF WISDOM

We carry upon our shoulders the reputation, so to speak, of the Church, each and every one of us. The young men and young women of today who think they are being smart by getting a little wine and a little liquor in their homes, and doing that which the Lord tells them not to do, are laying a foundation that will lead to their destruction eventually. They cannot go on breaking the commandments of the Lord without getting into the rapids. And what are the rapids? The rapids of moderate drinking, nine times out of ten, lead to excessive

drinking, and excessive drinking leads to the destruction of body and of mind and of faith. Any Latter-day Saint who actually believes in the commandments contained in this book must have no regard for advancement in life when he fails to keep what is known as the Word of Wisdom, which was given to us, not by commandment, but for our temporal salvation. There is absolutely no benefit to any human being derived from breaking the Word of Wisdom, but there is everything for his benefit, morally, intellectual-

ly, physically and spiritually in obeying it.

What does the Lord say to those who obey his commandments?

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in

their navel, and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint;

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

A CONSTITUTIONAL LAW

Prohibition has been enacted as a constitutional law, and we find recorded in the Doctrine and Covenants the statement that we are to choose wise men and good and true men to occupy offices. We are also told to obey constitutional law, and any man or woman in the Church of

Christ that is breaking the prohibition law is also breaking the laws of God.

May God help each and every one of us who has a testimony of the divinity of the gospel of the Lord Jesus Christ to live it, that our lives may proclaim it. I ask in the name of Jesus Christ, our Redeemer. Amen.

Books

Moral Teachings of the New Testament, by Professor Milton Bennion, Dean of the School of Education, University of Utah, has recently been published by the Deseret Book Company, Salt Lake City. This is a source book with commentaries, and treats the New Testament from a new angle;—quoting passages relative to various moral themes, on which the author then comments in his usual logical and interesting manner. The book is divided into four parts: "The Religious and Moral Unity of the New Testament," "New Testament Standards and Morals," "Qualities of Character," and "Application to Social Institutions." It should prove a valuable addition to home libraries, and would serve as an interesting, edifying text book in classes.

Among the recent important circulars, reports, etc., published by the Utah Agricultural Experiment Station, Logan, Utah, are the following: *The Importance of Clean Milk and Its Production*, (Circular 69), by E. G. Carter, treating the food

value of milk, the dangers of impure milk, etc.; report announcing the success of sugar-beet breeding experiments, by Dr. George Stewart, agronomist, in which are pointed out many important facts connected with the successful raising of sugar beets; *The Agricultural Outlook for Utah*, 1928, (Circular 70), suggesting the various crops to which farmers might profitably pay close attention this year, as well as warning against expansion of other crops. Any of these circulars will be mailed free on request to the Division of Publications, Utah Experiment Station, Logan, Utah.

Mother—Heart of Gold, book two, by Theodore E. Curtis, containing inspiring Mother-day poems, has recently been published. The frontispiece is a picture of President Heber J. Grant and his mother, Rachel Ivins Grant; and at the back is a picture of the late President Joseph F. Smith and his mother, Mary Fielding Smith. A most suitable little booklet for distribution on Mother's Day.

PRIESTHOOD QUORUMS



All matters pertaining to the Aaronic Priesthood in this department are prepared under the direction of the Presiding Bishopric.

THE PRIESTHOOD—M. I. A. PLAN

The following letter from the Council of the Twelve was sent, under date of March 12, 1928, to the presidents of stakes throughout the Church. Accompanying the letter were printed suggestions

and outlines, in booklet form, explaining the new order in priesthood quorum activity. The diagrams and schedule of meetings published herewith form a part of that booklet.

LETTER TO STAKE PRESIDENTS

Dear Brethren:

The preparation of suggestions and outlines for the guidance of priesthood quorum activity has required more time than we anticipated when we wrote to you December 23, 1927; although, even then, we suggested that "several weeks and possibly months" might be required to complete the proposed plan.

We are pleased now to submit to you plans and suggestions for the holding of quorum meetings and the stimulating of priesthood work, which we think will appeal to you and justify the high hopes we entertain for them. We suggest that you give to the documents herewith sent to you most careful study; that they be considered by the presidency of the stake and the high council and by the bishoprics of the wards in your stake; and that when they shall have been thoroughly digested, immediate steps will be taken to put all quorums in active working order, so that the work outlined may be inaugurated under the most favorable conditions.

By revelation, the Lord has indicated two great avenues through which the Priesthood of his Church should function; viz., in study and in activity.

The accompanying diagrams present, in a general way, the means through which members of quorums may learn their duty, and may render service to themselves, to their quorums, and to the Church.

You will observe that the plan provides for the holding of official priesthood quorum meetings, including those of the Aaronic priesthood, at the same time as the M. I. A. meetings.

These suggestions have the united approval of the First Presidency, the Council of the Twelve, the First Council of Seventy, the Presiding Bishopric, and the General Boards of the Y. M. M. I. A. and Y. L. M. I. A. They are now submitted to you for your consideration and adoption.

You will find provided an order of business and a few lessons for each department of the Melchizedek priesthood. Instructions relative to weekly ward meetings of the Aaronic priesthood are already in your hands. It will be noted that these lessons are directed generally to the education of members of the priesthood in their quorum duties and priesthood work. It is contemplated that outlines will be provided in a bulletin or pamphlet for a continuation of the Melchizedek quorum lesson work. When the plan is adopted by a stake, the topics may be taken up in the order suggested in the outline. It will be impossible this year for all stakes to begin the plan at the same time; therefore, topics will not be studied on the same date throughout the stakes. Within each stake, however, there should be uniformity in quorum study.

We recognize that the plans and work herewith submitted are comprehensive and, to some extent, novel. Questions will naturally arise as they are put into operation. Visiting members of the General Authorities will have opportunity to answer questions and to make explanations as they visit quarterly conferences; and members of the Council of the Twelve, of the First Council of Seventy and of the

Presiding Bishopric, will be pleased at all times to confer with stake presidents on the problems which arise within their stakes.

With a keen realization that renewed quorum activity in study and in service

will result in great good to the members of quorums as well as to the Church in general, we remain, sincerely your brethren,

THE COUNCIL OF THE TWELVE,

By RUDGER CLAWSON, President.

SCHEDULE OF MEETINGS AND INSTRUCTIONS

Meeting 7:00 to 7:30 p. m.

Membership:

At the meeting held from 7:00 to 7:30 p. m. there will be in attendance the bishopric, presidencies of all Aaronic priesthood quorums and of Melchizedek priesthood quorums within the ward; a representative of each part of a quorum within the ward where there is not a complete quorum; the presidency and secretary of the Y. M. M. I. A.; the ward clerk and secretaries of quorums or parts of quorums.

Purpose:

To receive instructions from the bishopric regarding services to be rendered in the ward during the coming week. These instructions will relate to ward teaching, missionary work, special visitations, administrations, special functions, etc., and will be carried by the quorum and the M. I. A. officers to the members of quorums and of M. I. A. who are to perform the duties assigned.

Meeting 7:30 to 7:45 p. m.

Membership:

All the priesthood of the ward, and members of the Y. M. M. I. A. and Y. L. M. I. A.

Purpose:

To hold devotional exercises and to receive general instructions.

The meeting held from 7:45 to 8:30 p.

Meeting 7:45 to 8:30 p. m.

m. is the official meeting of each quorum in the Aaronic priesthood, and of elders and seventies whose quorum membership is within the boundaries of the ward. Where there is not a completely organized quorum within the ward, part of an elders' quorum, part of a seventies' quorum, and part of the high priests' quorum will meet as separate units, under the direction of one appointed by the quorum presidency to preside at these weekly meetings and to represent the quorum presidency in the 7:00 to 7:30 meeting with the bishopric.

Where only part of a quorum meets, a record of the proceedings of the meeting and of the activities of the members should be kept, and reported to the secretary of the quorum.

Meeting 8:30 to 9:30 p. m.

Membership:

In the meeting held from 8:30 to 9:30 p. m. all members of quorums and of the M. I. A. will participate, each one going to the group to which he or she *has been assigned*, according to age groups and preference.

Purpose:

The purpose of these meetings is to have all members of priesthood quorums and of the M. I. A. function in social, literary, recreational and other activities, through the regular weekly program of the Y. M. M. I. A. and Y. L. M. I. A.

WEEKLY MEETING OF PRIESTHOOD AND MUTUAL IMPROVEMENT ASSOCIATIONS

(Suggested Time: Same evening on which M. I. A. meets)

Time	The Group	The Subject	The Leader
7:00 to 7:30	Bishopric and presidencies of quorums and Y. M. M. I. A. officers. Others invited at discretion of Bishop.	Ward Officers Council meeting	Bishopric presiding.
7:30 to 7:45	Ward Priesthood and Y. M. M. I. A. and Y. L. M. I. A.	Opening exercises	Bishopric presiding. Y. M. M. I. A. officers may conduct the exercises.
7:45 to 8:30	Deacons Teachers Priests	Subject matter as provided under the direction of the Presiding Bishopric.	Quorum officers presiding. (An expert teacher and leader in each quorum of the Aaronic Priesthood should be appointed by the Bishopric. In this selection the Y. M. M. I. A. officers will cooperate. Class leader will instruct the quorum and lead the same group during the activity period of the Y. M. M. I. A.)
7:45 to 8:30	Elders As quor- Seventies ums or High parts of Priests quorums	Subject matter as provided by the Council of the Twelve and the First Council of Seventy. (See Note 1.)	Quorum officers or those appointed by quorum officers in charge. The Presidency of each quorum in the Melchizedek Priesthood shall appoint the class instructor. In this appointment consultation with the Bishop is advised.
	Y. L. M. I. A.	Subject matter as provided by the General Board of the Y. L. M. I. A. (See Note 2.)	Y. L. M. I. A. Leaders.
8:30 to 9:30	Deacons Teachers Priests Elders Seventies High Priests	Subject matter as provided by the General Board of the Y. M. M. I. A. (See Note 3.)	Y. M. M. I. A. Leaders.
	Y. L. M. I. A. (See Note 5.)	Subject matter as provided by the General Board of the Y. L. M. I. A.	Y. L. M. I. A. Leaders.

Note 1: Assignments to duties made to members of the quorums by the Bishopric, should be given during this period to those in charge of each meeting. Members will report on ward teaching, missionary work, visitations, etc.

Note 2: The subject matter provided will relate to the growth and development of girlhood, young womanhood, and motherhood.

Note 3: This period will be devoted to various activities as they are conducted by the Y. M. M. I. A. and Y. L. M. I. A.; such as,

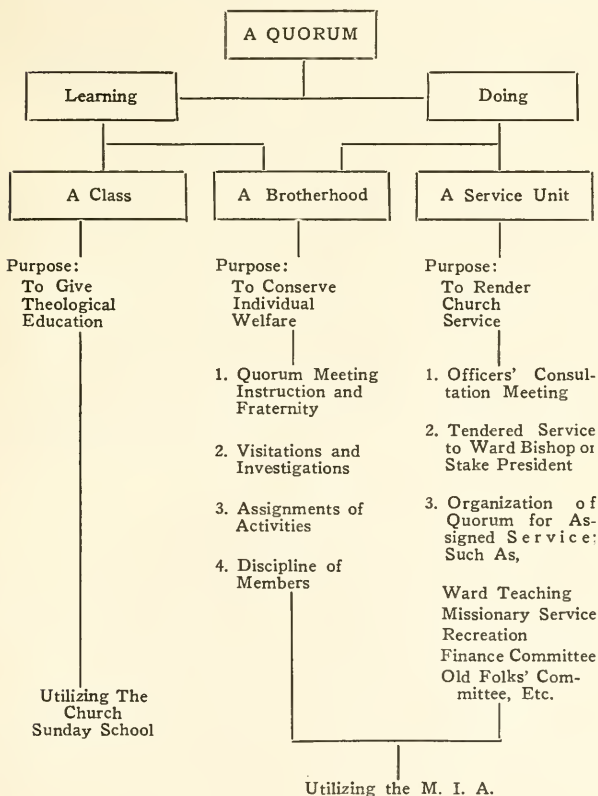
scouting for the Deacons and Teachers; M Men activities for Priests and Elders; social and literary work for Elders, Seventies, and High Priests. At this period the Genealogical Society may meet, as one of the groups. It is suggested that once or twice each month the M Men may meet with the Gleaners in joint session.

Note 4: The Beehive girls, Junior girls, Gleaners, and those who form the Social and Literary group will devote this period to their respective activities.

Note 5: A uniform time for dismissal is recommended either jointly or in departments.

Note 6: Friday afternoon and evening to be devoted to a year round program in recreation under the M. I. A.

DIAGRAM SHOWING MEANS OF STUDY AND ACTIVITY



PREPARATION FOR ORDINATION

In order that everyone who is to be ordained to the Aaronic Priesthood shall duly sense the privileges extended to him and be able to measure up to the responsibility placed upon him, it is vitally important that he should be well prepared and willing to undertake this service.

The manner in which this preparation should be carried out by the ward supervisors or bishopric is suggested in the following instance:

In the case of a boy not yet twelve years of age who is under consideration for ordination as a deacon, the supervisor or member of the bishopric directly responsible should inform the parents and the boy about six months in advance of the contemplated action. The parents should be requested to teach their son and encourage him properly to prepare himself. The boy should be advised to learn the duties expected of him and the faith, habits and qualifications which he should possess. From time to time, he should be counseled as to his habits and course of life and the various means by which he can increase his faith in the gospel. In every possible way, he should be assisted to sense the opportunity before him for spiritual growth through faithful service.

In proper time, previous to his twelfth birthday, the supervisor should be as-

sured that he is ready to receive this ordination and thereupon should recommend him to the bishopric for their approval. In a number of wards, the candidate has been invited to write a letter to the bishop expressing his attitude in the matter and his willingness to serve. In other cases, the boy has personally expressed his willingness to the bishopric. If he is prepared for ordination, his name should be presented before the people in Sacramental meeting, as near to his twelfth birthday as possible. If approved, he should be ordained under the direction of the bishopric in the proper quorum or class meeting. He should then be voted in as a member of that quorum. It is an appropriate thing to have deacons, teachers or priests present on the stand, or near by, and to have them stand as they are voted upon. It is very proper, also, for the bishopric to explain, before voting upon any candidate, regarding the nature of the preparation which he has made and as to his course of life.

The same preparation should be undertaken with respect to any candidate, of whatever age, before receiving the Aaronic Priesthood. Before deacons are ordained teachers or teachers priests, the same preparation should be given to them, in order that all may be qualified to proceed at once to act acceptably to the Lord in their calling.

INCREASING ATTENDANCE

An interesting experiment in promoting attendance of Aaronic Priesthood members at meetings was recently brought forcibly to the attention of the Presiding Bishopric, through a visit of a member of the Bishopric, two weeks in succession, to one of the large wards in Salt Lake City. In this ward, following the suggestion of the Presiding Bishopric, the Aaronic Priesthood quorums met at 9:25 a. m., Sunday morning, to receive reports on assignments filled, to receive assignments to be filled during the coming week and to receive instruction pertaining to Lesser Priesthood work.

On the first visit, there were 15 dea-

cons, teachers and priests in attendance. Announcement was made that the following Sunday would be ward conference and the bishopric desired a full attendance of the Aaronic priesthood members. The roll was called and the names of all absent members were placed upon slips in groups and given to the members present, with the request that each absent quorum member be visited during the week and urged to attend quorum meetings on the following Sunday morning. The result was 104 members of the Aaronic priesthood present the next Sunday morning. Some of the young men reported that they had not only called upon those assigned to

them, but had taken occasion early Sunday morning to telephone each one, urging his attendance at the Priesthood meeting and the Sunday school session of the ward conference. No doubt, there are many such examples that could be given.

We call attention to this incident at this time, hoping it may be helpful to others who are finding the increasing of attendance at Aaronic Priesthood quorum meetings to be a real effort. It is the opinion of the Presiding Bishopric that many present unsatisfactory conditions can be overcome if the work as outlined is faithfully followed, after being carefully and systematically planned to meet local conditions and requirements. Many times we fail to interest young men in this

particular phase of Church work because the lecture method is used, instead of placing the responsibility directly upon the members, of making assignments of work to be performed and of giving credit for work properly accomplished. Young men, as a rule, respond with a cheerful heart when given an opportunity to serve, and in this way help themselves to become familiar with and prepared to render the service required.

We earnestly urge all those interested in Lesser Priesthood work to give special attention to individual assignments and to encourage all those who are called to Lesser Priesthood activities, especially those who seem careless and indifferent.

TEN REASONS WHY

'Tis well to take inventory regularly. As a reminder to presiding officers throughout the Church, we present ten suggested reasons why some persons tend to lose interest in meetings and classes and hesitate to attend,—a contribution to the *Era* from Pearl Spencer of Logan, Utah. Every ward, priesthood and auxiliary organization should check up, and wherever any, or all, of these "reasons" are applicable to us, something should be done to eliminate them, and substitute in their stead "ten reasons" why persons are attracted to our various meetings and auxiliary classes, and thereby increase the interest and attendance.

1. "We are now fifteen minutes late in starting our meeting; so, if you will give us your attention—."

2. "We have been disappointed in several excellent musical numbers which we announced this morning—."

3. "As the regular teacher, for some unknown reason, is not here, Brother J—— has

consented to take charge of the theological class this morning—."

4. "As there are only nine choir members present, the congregation will join in the singing—."

5. "I have thought of nothing in particular to speak on this afternoon, but—."

6. "The young people of today are not satisfied with the simple pleasures of their fathers and mothers. I remember—."

7. "This modern education is the thing that is drawing our boys and girls away from their religion. They—."

8. "The bishop asked me a week ago if I would talk to you this evening. I have been so busy, however, that I have not prepared anything special—."

9. "This concludes our program. I am sure that you will agree with me that the past *two hours* have been most worthwhile. Before we are dismissed, we shall ask President A., President B., and our bishop to make a few concluding remarks."

10. "I see that I have already taken up more than the time allotted me; but there is just one more thought that I wish to leave with you—."

HOW A BOY MAY PREPARE FOR A MISSION*

The missionaries of the Church of Jesus Christ of Latter-day Saints have a great responsibility, that of carrying the gospel to every people of the earth. With this great responsibility in mind, every boy who intends to go on a mission

should begin to prepare at an early date.

In preparing for a mission, a boy should first have in mind the duties of this high, but humble, calling. The young boy, probably, has no other object in attending Sunday school, Primary and Religion Class

*Talk given at Alpine stake conference, American Fork, Utah, Jan. 22, 1928.

than to comply with the wants of his parents. Yet, whether he knows it or not, the things he learns while attending these organizations are laying the foundation for a successful mission. In Sunday school he learns the first principles of the gospel, and many other things that will be of great value to him in the mission field. These are brought out by stories from the Bible, the Book of Mormon and Church history. As the boy increases in age, the Sunday school teaches him the more advanced principles of the gospel.

One of the most important things in his preparing for a mission is regular attendance at Sunday school and the other organizations and taking an active part in all of them.

When a boy reaches the age of twelve, he should be worthy to be ordained a deacon; he may then also join the Mutual Improvement Association, and the Boy Scout organization. At this age he first begins to sense his duty to go on a mission and to prepare himself for it.

In the Y. M. M. I. A. the lessons and activities are somewhat different from those of Sunday school. The subjects taught are not all religious, but will benefit the boy from many other angles. The Scout department plays a double role. Besides the regular Junior department work, it gives a boy the training of a Scout. If a boy observes all of the Scout teachings, he is very likely to be successful as a missionary.

The priesthood quorums give the boy the most valuable aid, in preparing for a mission, of all the Church organizations. If possible, the boy should attend all his priesthood meetings, from the time he is ordained a deacon to the time he leaves for his mission; and he should take an active part in all the lesson work. Above all, he should perform the duties assigned him by the bishop or his counselors. As a deacon, he should take every opportunity to pass the sacrament and in other ways magnify his office. Later on, he should respond to the call to do ward teaching, as this will give him a chance to come in contact with the different types of people

and to learn how to conduct himself while in association with them.

The priest quorum duties give the prospective missionary the best experience in preparing for a mission if he attends to them. We learn from the Doctrine and Covenants, section 20, verses 46-48, that "the priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; And he may also ordain other priests, teachers and deacons." He will have to do all of these things in the mission field.

In the Lehi Second ward it is the practice for a priest to deliver a short talk, on some subject assigned him by the bishop, at each sacrament meeting. This gives each priest a chance to prepare and deliver several short talks each year. It gives him practice in standing before an audience and delivering a talk, as well as giving him much valuable information in the different subjects he treats. He also learns how to organize and prepare subject matter for a talk.

The boy who is preparing for a mission should make himself familiar with all of the standard Church works. The M. I. A. slogan for this year, "We stand for a fuller knowledge of the Book of Mormon and a testimony of its divine origin," if observed, is a big help to this end. The boy should read the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants. He will need a thorough knowledge of these three standard Church books in order to defend them and teach their contents to the people whom he will meet. A missionary will also need a working knowledge of the Old and New Testaments, and should be able to quote many important passages from both. The Church seminaries teach both the Old and New Testaments, and, as they are established near the high schools, every boy should, by all means, take seminary work during his high school years.

A missionary should teach by example as well as by precept. He should be a living example of everything he preaches.

A boy can not change his habits over night. In preparing for a mission, he should live all of the teachings of the Church in order to be able to do so when he goes into the mission field. He should keep the Word of Wisdom, and associate only with other good, clean Latter-day Saint boys who have the same objective in mind that he has. A boy should also keep good literary company—he should read books which will give him needed information and inspire him to noble efforts.

The prospective missionary should take every opportunity that comes his way to obtain an education. With the present school system, it is within the reach of every boy at least to go through high school. He should spend his time studying hard and learning as much as possible, since he has a great need to be able to converse with all types of people, and especially does he need a good knowledge of English, as his language will make an

impression, for good or bad, with the people he meets.

Many prospective missionaries are turned back each year because they are not physically fit. The boy should keep his body strong and healthy. Good wholesome food and exercise will help in this. About the most important factor is to live the Word of Wisdom in its full meaning.

In this country it costs approximately fifty dollars a month to keep a missionary in the field. Many boys can never go on missions because their parents are financially unable to send them. The boy can help himself by starting early to save. He should make a profitable use of his leisure time, keep a bank account, and should seize every opportunity to earn money with which to increase his savings. Thus, by his own efforts, he may be able to assure himself of the privilege of a mission.—*Robert J. Evans*, a member of the priests' quorum, Lehi Second ward.

A SOUL

To seek for just the chance to give
The best one has to others,
To dumbly work, to die, to live,
Is rest, if done for brothers!

To keep the precepts of the heart
Above all flesh desire—
To humbly act the lesser part—
Is love, not passion's fire!

The bread wide-cast; the widow's mite;
The welcome to the son;
The stone uncast; the feet hair-wiped;
Are nothing, one by one!

But, through a life and as a whole,
They count for all that counts a Soul!



MUTUAL WORK



THE PRIESTHOOD—M. I. A. PLAN

The much-discussed new plan for priesthood quorum activities in connection with the work of the Mutual Improvement Association has now been completed; and a booklet, containing diagrams of plan, suggestions, outlines, etc., has been published for distribution throughout the Church.

LETTER TO STAKE SUPERINTENDENTS

Dear Brethren:

We are enclosing copy of communications just sent forth to presidents of stakes by the General Authorities of the Church, introducing a new plan of procedure for priesthood and M. I. A. meetings. We feel sure that after careful study and adoption of these communications that there will come greater interest in both the priesthood and M. I. A. work. We ask that full cooperation be given by our workers in this program.

Undoubtedly, your stake and ward authorities will go forward with this plan at once. If you have not completed the manual lessons, this should be done in connection with the M. I. A. April and May program, as outlined in the February, March and April numbers of the *Improvement Era*, during the period following the priesthood meetings. One general idea to be noted, of course, is that all leaders must cooperate in seeing that the program goes forward on a *strict schedule of time*. A full hour should be given to our M. I. A. activity program.

We suggest that you confer with the president of the stake at once and, on his recommendation and the approval of the bishops, call a meeting of the M. I. A. stake and ward leaders and, with our suggestions before you, as referred to in the foregoing paragraph, make definite plans for carrying forward our work.

Sunday morning, at 8 o'clock, April 8, in the Assembly Hall, Tabernacle grounds, Salt Lake City, there will be held a general

The following letter from the General Superintendency Y. M. M. I. A., which contains information and instruction pertaining to this new plan of activity, was sent to all Y. M. M. I. A. stake superintendents.

meeting of M. I. A. officers, at which time fuller instruction will be given. In the meantime, we trust that you will give these communications your thoughtful, prayerful study and note the following:

1. This is an excellent time to cooperate with the president of stake and bishopric of wards in the careful selection of men for the priesthood study period and the activity program of the M. I. A. Remember the best men should now be available for these positions, as they will give leadership to both groups, calling to their assistance any help which they may need. This general arrangement of our program may also give you opportunity, where desirable, to select new men for the work of other departments of the M. I. A.

2. Both Scouting and M Men's programs are to be given on the same evening as the priesthood work or one of our great objectives will be lost—full cooperation of the priesthood authorities in the activity program of the M. I. A.

3. The housing of the program may give some concern to our leaders; but by careful study and cooperation we feel sure it can be worked out.

4. The plan of cooperation with the lesser priesthood calls for the same leadership in the priesthood period to continue in the leadership of the activity period. In cooperation with the Presiding Bishopric, it is recommended that we follow, as far as possible, the following plan:

In one group—young men 12-13-14 years—deacons and scouts.

In another group—young men 15-16 years—teachers and older scouts.

(A definite name and distinctive program of Scouting is now being prepared for these older scouts, whereby they will be held in a separate group in most of their activities, although registered in the same troop. The leaders of the deacons and teachers will cooperate fully. It is desirable that members of the bishopric and Y. M. M. I. A. executive officers become members of the Troop Committee.)

In another group—young men—17-18-19 years—priests and M Men (also unmarried elders).

5. On account of the 7 to 7:30 meeting for priesthood and Y. M. M. I. A. officers being crowded with the work which the bishopric will need to bring before this group, we recommend that the Y. M. and Y. L. M. I. A. officers select some appropriate time for a weekly officers' meeting, when all M. I. A. work may be discussed.

6. This general plan will not disturb

our privilege of holding our regular monthly Sunday evening joint meetings, and the Sunday evening meeting of stake quarterly conferences.

7. The responsibility of the Recreation Program of the Church has now become more definitely our problem. The Friday evening programs should be more carefully planned into an all-year M. I. A. Recreation schedule for all members of the ward.

8. We trust that you will feel free to write us on any detail in relation to this entire matter, and also give us the opportunity to check with you on the program of cooperation which you propose to carry forward.

Praying the Lord to bless you in the leadership of this great work, we are sincerely your brethren,

GEORGE ALBERT SMITH,

RICHARD R. LYMAN,

MELVIN J. BALLARD,

GENERAL SUPERINTENDENCY,

Y. M. M. I. A.

THE PROGRAM FOR APRIL AND MAY

All Mutual Improvement officers, doubtless, have read carefully the instructions given in the February and March magazines relative to the work to be accomplished during April and May. It is hoped that by April 1, the groups in the various activities will have been organized and the leaders secured, so that with the first session, on April 3, the work may be fairly begun and continued throughout the

eight weeks following. As before stated, all of the officers, class leaders, and committee members should cooperate to make these activities a success.

Even though several evenings will be occupied in ward, stake, and district try-outs, in contest work, which call for enthusiastic support of all members, these should not seriously interfere with the progress of this program.

ORGANIZATIONS MEETING ON SUNDAY EVENING

Those organizations which meet on Sunday evening will necessarily be limited in their selection of subjects for study during April and May. Great care

must be exercised to keep the activities of such a nature as to be in harmony with the spirit of the Sabbath.

LOOKING FORWARD TO THE M. I. A. DAY

At the beginning of the April-May Program, the wise, forward-looking executive officers and committees on recreation will have a vision of the big event that is to close the season's work—the M. I. A. Day. These two months' activity programs should be carefully correlated with that big event. In the wide range of ac-

tivities provided in these outlines is a rich field from which may be gathered delightful material. The music groups will be able to present choice numbers in both instrumental and vocal selections; the drama group will have developed a play; a lovely dance may have been the result of the two months training. An

exhibition of all contest work should be interspersed. Debating and public speaking will provide interesting numbers, while

physical games and exhibits of handwork will furnish a fine background for all.

CONTESTS

STAKE AND DISTRICT MEETS

Since the responsibility of providing judges for stake and district meets will devolve upon the respective local officers, we suggest the following plan which has proved effective and which eliminates much of the difficulty in securing judges:

Each unit will provide one adjudicator, with the understanding that he does not cast a vote for his own unit (ward or

stake). Judges will render their decisions, not by giving the points made by each contestant or group of contestants, but by indicating First Place, Second Place, etc. This should be done without consultation except in case of a tie, when the judges should consult. This plan will insure fair judgment.

DIVISION FINALS

With a view of helping to serve our M. I. A. officers, relieve them of some of the detailed work in connection with our annual contests and to insure uniform judgment, it has been decided that the

General Board will provide adjudicators for all events at the division finals. The responsibility of providing judges for stake and district meets will devolve upon the respective local officers.

DATES FOR DIVISION FINALS

(General Board to provide Judges)

Division 8—Monday, May 21, at Manti.

Division 7—Tuesday, May 22, at Payson.

Division 6—Friday, May 25, at Ogden.

Division 5—Saturday, May 26, at Preston.

Division 4—Monday, May 28, at Pocatello.

Division 3*—Thursday, June 7, at Salt Lake City.

Division 2*—Thursday, June 7, at Salt Lake City.

Division 1—Tuesday, May 29, at Salt Lake City.

*These Divisions should communicate with the general offices as to details.

M MEN HOLD BANQUET PROGRAMS

The M Men organizations of twenty stakes held, on various evenings in March, at the suggestion of the Senior Department and General Board of the Young Men's Mutual Improvement Association, a series of interesting, effective banquet programs.

The purpose of these gatherings was to help strengthen the spirit of fellowship and give to the M Men of each stake a feeling of responsibility and joy in their work. A representative from the General Board was present at each affair, and helped to put it over in an inspirational way.

A very fitting program was suggested by the Senior Department of the General

Board, which was carried out, except where changes were necessary to meet local conditions. In most cases, the stake supervisor of M Men acted as master of ceremonies; and the stake M Men president, as toastmaster. Important numbers on the program were: the banquet, annual stake election of M Men officers, address by the General Board representative, followed by a discussion, address by an M Man, general discussion of "What shall this stake's 1928-29 M Men program include?" and musical numbers.

The general feeling in the stakes where these banquet programs were held points to an increase in M Men activity and usefulness.

NEVADA STAKE M. I. A. GOLD AND GREEN BALL

Throughout all the stakes of the Church, the Annual M. I. A. Gold and Green Ball proved to be the outstanding social event in the month of January. Many interesting reports from stake superintendents have been received, but space does not permit the publication of all of them. The accompanying picture from the Nevada stake, together with their report, we think, is representative of the success attained in all the other stakes.

Superintendent S. E. Earl of the Nevada stake writes: "Our dance was a great success, both socially and financially. We are now able to pay our debts, and yet shall have money left to help carry on our work. We had no trouble in maintaining M. I. A. standards; it was the most orderly dance, for the size, ever conducted here. The local press gave the affair very favorable comment."



QUEEN AND ATTENDANTS AT NEVADA STAKE GOLD AND GREEN BALL

Seated: Nathalie Hansen, queen. Standing, left to right: Belva Smith, Marjorie Ball, Helen Johnson, Edward Earl, Mrs. Paul Robison, dancing teacher, Ivin Monson, Clyde Freeman, Walter Conrad and Claude Behrman.

NEW SUPERINTENDENT

Orson C. Dursteler, Reed Apts., Twin Falls, Idaho, was recently appointed superintendent of Y. M. M. I. A. in the Twin Falls stake, to succeed W. E. Bitter.

READ BOOK OF MORMON IN ONE DAY

"And, with a bit of a grin, he tackled the thing that couldn't be done; and he did it." At least, that is the essence of the following interesting letter from Clyde B. Crandall, ward clerk, Rupert, Idaho:

"At this time, when so much interest is shown in the Book of Mormon, I thought it might be a stimulus to the *Era* readers to know that I have read the complete book in one day. This was on January the sixth of this year. I had several reasons for doing this: the novelty of the accomplishment, the desire to grasp the story complete, and the wish to disprove the belief of a great many, that the reading of this book is an all winter's task.

"The evening before I was to begin. I went to bed earlier than usual. A few minutes before twelve o'clock, midnight, I arose, and, promptly at twelve, began reading. I read for four hours and then took about half an hour for relaxation or meals. This I did, reading at the rate of about 25

pages an hour, through the morning hours until daylight, on through the day, and late into the following night, finishing the last page at fifteen minutes before midnight. My actual reading time was 21½ hours.

"I do not wish to leave the impression that this was an endurance test, or that I hurried through the book simply to say that I had read it. Plenty of time was taken to understand what was read and every minute was thoroughly enjoyed."

In the efforts of the M. I. A. to encourage all members of the Church to read the Book of Mormon, some have made the excuse that "it takes too much time." Though we do not encourage the reading of the entire book in one day, Brother Crandall's experiment proves that the element of time should not enter into so pleasurable a task. The benefit derived from reading the Book of Mormon far exceeds the amount of time expended.

THE LAST LOG HOUSE IN PROVIDENCE, UTAH

The log cabin, first home of the Utah pioneer, is rapidly disappearing from the settlements and cities of the intermountain country. In Providence, Utah, only one log house remains to remind one of those early-day struggles and privations; yet days fraught no less with pleasures and the joy of accomplishment. Perhaps our parents and grandparents, who built and lived in houses like this, who ate their meals off tables of slabs hewn by themselves, did their sewing and reading by the light of the candle or oil lamps and slept on straw ticks or perhaps on the bare floor, were just as happy as we are today, with our modern homes and conveniences, electric appliances, and myriad other useful and beautiful things which we now have. We also complain about our

hard times and ever wish we had things better and easier. This, however, is a good flaw in human nature. Were it not for this feeling of discontent throughout the civilized world in every age, there would be little progress in any line of endeavor. Had someone not been dissatisfied with walking, with the pack mule, or with the old log cabins, would we have had



LAST LOG CABIN IN PROVIDENCE, UTAH

our automobiles, our net-work of railroads over the country, our aeroplanes, or our luxurious homes, etc.? It is the whip of Discontent and Dissatisfaction that drives us to better things, that forces us higher up the ladder in the world's work,—that makes for progress. The log house now standing in Providence is still occupied,—the home yet of one of our early pioneers.—H. L. Hammond, Logan, Utah.

Current Events

A STUDY FOR THE ADVANCED SENIOR CLASS M. I. A., 1927-28
(April, 1928)

1—RELIGION AND SOCIAL SERVICE

a. *A Fair Chance for Prohibition.*

The Commission on Youth appeals to the young people for sportsman-like treatment of the eighteenth amendment.

The law needs an educative rather than an arbitrary preservation.

Questions

1. How did the Commission on Youth come into existence and for what purpose was it organized?

2. Is the finding of the Commission in favor of or against prohibition?

3. Discuss the four alternatives that face the anti-prohibitionist?

(*Literary Digest*, February, p. 30.)

b. *The Greatest Gift Year in History.*

Gifts usual and unusual, for progress and for protection. Gifts unusual—a million for the advancement of youth; another million to foster home ownership.

Questions

1. How does the million-dollar gift for encouragement compare with the colonial custom of community home-building for the "newly weds?"

2. How much did America give away in 1927?

(*Literary Digest*, February 18, p. 20.)

c. *Rules for Happy Marriage (By Frank Crane).*

Fifteen rules for domestic success. Each rule tensely elaborated upon. A very consistent proportion of do's and don'ts given.

Problems

1. Arrange the fifteen rules in the order of their importance from your point of view.

2. Add to the fifteen one or more good rules.

(*Reader's Digest*, February, p. 623. Condensed from *American Magazine*.)

d. *Parsons' Sons.*

The popular belief that the families of ministers have produced more than their share of black sheep is said to be unfounded

by facts. The future religious leadership in America will come from church homes.

Questions

1. What is "Who's Who in America?"

2. How many prominent ministers were listed in the survey to find out whether church leaders have produced church leaders or not?

3. What per cent of the whole number of ministers investigated were not sons of ministers or church leaders?

4. Wherein lies the value of such investigations?

e. *The Catholic Church and the Modern Mind.*

Why the celibacy of priests? (Peter was a married man.) Other practices: Twelve years' course of preparation for the priesthood. Officiating in a language not understood by the people. The full hour of prayer daily, by priests. The confession and forgiveness of sins. The absolute intellectual submission. The relative value of routine compliance and free-right living.

Question

1. Who is the author of this article? (*Reader's Digest*, February, p. 58.)

f. *Widow's Claim Upheld.*

A husband meets death; the Utah Industrial Commission awards the widow insurance compensation. Insurance carriers demurred to the decision; the state supreme court upheld the decision of the commission. The case was appealed to the Supreme Court of the Republic. The widow had no money to defend her case. The Boston Legal Aid Society came to her rescue. She got her compensation.

Questions

1. What is the Boston Legal Aid Society?

2. To what does the existence and activity of this society point?

(See *Deseret Evening News*, February 23, 1928.)

Y. M. M. I. A. Statistical Report, February, 1928

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Alpine	1000	18	13	140	175	331	335	981	82	69	113	149	413	
Bear River	480	13	9	61	79	96	155	391	47	37	95	93	272	
Benson	760	14	14	149	236	222	50	258	915	88	112	108	26	169
Box Elder	557	13	13	131	219	228	43	225	846	101	149	119	26	170
Cache	567	8	8	79	95	83	68	245	570	57	65	44	31	158
Cottonwood	747	10	10	115	98	190	40	320	763	102	70	150	30	220
Deseret	521	12	12	110	216	160	22	193	701	75	102	97	15	118
East Jordan	450	10	10	94	114	167	27	211	613	74	80	99	143	396
Emery	500	10	7	52	57	162	145	416	32	27	101	106	266	
Ensign	960	8	8	81	277	285	54	333	1030	67	249	119	30	234
Garfield	310	8	6	48	68	55	19	59	249	31	34	17	21	40
Granite	1100	9	9	96	149	264	146	331	986	80	84	166	81	253
Grant	1400	14	14	135	117	281	137	377	1047	119	81	169	101	289
Gunnison	279	7	7	61	84	55	78	278	56	58	31	52	197	
Juab	337	5	5	50	111	105	104	370	47	65	65	74	251	
Kanab	223	6	4	37	24	35	30	126	28	20	32	23	103	
Liberty	1435	12	12	131	289	286	166	379	1251	110	183	170	110	296
Logan	595	11	9	86	93	159	19	213	570	59	51	90	10	156
Morgan	203	10	10	64	77	76	21	52	290	52	42	36	17	43
Mount Ogden	687	8	7	57	72	98	48	136	411	45	53	53	37	109
Nebo	454	9	8	65	113	135	192	505	52	45	66	134	297	
North Davis	461	7	7	62	55	115	13	154	399	45	18	44	7	96
North Sanpete	710	10	10	76	112	196	237	621	54	39	75	137	305	
North Weber	636	13	12	81	38	141	17	221	498	59	19	62	8	141
Ogden	876	11	11	110	145	217	85	300	857	73	89	100	39	189
Oquirrh	497	6	6	64	79	92	26	169	430	52	30	49	6	73
Palmyra	481	8	8	72	142	150	18	223	605	52	56	70	14	134
Pioneer	740	10	10	92	115	203	56	246	712	71	71	111	27	160
Roosevelt	334	12	10	69	144	103	13	141	470	42	102	40	11	80
St. George	680	14	12	113	115	154	27	138	547	78	78	74	21	113
Salt Lake	1090	13	13	132	196	265	77	326	996	106	111	147	59	215
South Davis	526	8	8	75	115	183	227	600	65	55	115	185	420	
South Sevier	333	8	2	16	26	9	8	26	85	12	21	3	7	21
Tintic	270	5	3	23	28	5	29	43	128	18	17	5	18	39
Tooele	400	9	8	45	51	79	4	116	295	32	33	34	3	80
Uintah	415	10	10	76	120	109	26	171	502	61	70	84	24	122
Utah	1168	16	7	56	82	154	197	489	39	44	73	127	283	
Wasatch	392	9	5	34	58	62	116	270	30	21	38	64	153	
Weber	712	9	9	80	87	136	38	184	525	59	51	69	21	113
Bannock	233	7	5	34	50	19	58	161	26	22	8	29	85	
Bear Lake	365	11	10	71	77	79	136	363	47	47	38	72	204	
Blackfoot	510	13	8	10	15	9	3	8	45	6	8	6	4	6
Blaine	226	6	2	11	20	11	3	5	50	9	11	8	1	29
Boise	365	10	9	74	101	80	88	343	63	60	38	65	226	
Burley	318	9	7	44	118	87	13	84	350	38	33	45	9	52
Cassia	152	6	6	45	69	47	60	221	28	40	16	28	112	
Franklin	434	11	11	95	126	119	13	174	527	66	66	70	7	131
Fremont	666	14	14	122	204	182	24	181	713	100	141	129	22	111
Idaho	199	7	6	57	37	22	10	51	177	30	19	9	6	38
Idaho Falls	614	12	8	85	140	89	20	95	429	49	71	36	44	200
Lost River	123	3	3	19	38	25	32	114	13	18	15	12	58	
Malad	402	11	6	60	72	76	117	325	43	42	47	75	207	
Minidoka	244	8	5	36	66	45	58	205	23	28	22	34	107	
Montpelier	367	14	12	76	120	74	71	109	386	54	79	39	4	68

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Oncida	369	11	11	98	114	124		115	451	69	61	64		91	285
Pocatello	552	10	9	94	110	124	27	182	537	72	65	67	18	123	345
Raft River	172	8	4	26	30	5		25	86	19	20	2		20	61
Rigby	516	13	8	80	100	80	30	62	352	63	78	53	19	42	255
Shelley	319	9	9	88	104	82		116	390	54	45	48		49	196
Teton	550	8	5	27	28	19	46	47	167	4	6	3	4	5	22
Twin Falls	216	5	5	33	80	52		30	195	25	37	31		27	120
Yellowstone	377	10	10	67	101	84		68	320	50	73	60		58	241
Big Horn	318	6	6	42	91	89		62	284	32	68	52		44	196
Alberta	406	10	7	58	99	119	37	111	424	40	54	55	14	86	249
Hollywood	322	10	10	86	123	181	46	77	513	70	76	113	30	57	346
Lethbridge	223	10	9	79	92	67	44	60	342	49	71	36	25	47	228
Los Angeles	420	9	9	89	126	254		118	587	75	103	172		105	455
Lyman	196	6	6	48	87	65	12	81	293	36	64	49	9	56	214
Maricopa	431	8	8	73	97	107	12	182	471	55	74	69	7	110	315
St. Joseph	583	16	3	30	40	42	17	48	177	23	24	23	9	28	107
San Francisco	373	10	8	53	103	113	4	67	340	45	81	75	2	49	252
Snowflake	300	11	4	62	113	76	59	79	389	25	29	20	18	23	115
Star Valley	365	11	9	101	72	117	21	104	415	50	39	47	7	45	188
Taylor	334	6	6	72	107	132	76	86	473	54	66	85	42	49	296
Woodruff	325	6	6	47	66	61	9	51	234	33	38	23	3	33	130
California Mission	500	25	21	150	216	115	43	115	639	97	140	110	34	55	436
German-Austrian Mission	721		16	126	160	39		168	493	111	135	35		153	434
N. W. States Mission	202	11	6	44	60	100	18	18	240	35	42	54	8	18	157
Western States Mission	102	8	6	32	65	93	31	63	284	25	25	95	5	50	200

Y. M. M. I. A. Efficiency Report, February, 1928

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	Era	Fund	Monthly Stake and Ward Off. Meeting	Ward Off. Meeting	Total
Alpine	10	6	10	10	9	6	10	7	10	9	87
Bear River	8	10	8	7	8	6	7	9	9	8	80
Benson	10	8	10	10	8	7	9	8	10	10	90
Box Elder	10	10	10	10	10	10	10	10	10	10	100
Cache	10	9	10	9	7	4	9	10	10	10	88
Cottonwood	10	10	10	10	10	8	9	9	10	10	96
Deseret	10	9	10	10	9	9	10	10	9	9	95
East Jordan	10	10	9	10	10	8	9	10	10	9	95
Emery	8	10	9	8	8	4	8	8	9	8	80
Ensign	10	10	10	10	10	7	8	7	10	10	92
Garfield	8	9	10	6	8	8	7	5	10	10	81
Granite	9	10	10	9	10	7	6	9	10	10	90
Grant	7	10	10	10	10	6	9	8	10	10	90
Gunnison	10	10	10	10	10	10	9	10	9	10	98
Juab	10	10	9	8	8	6	10	7	10	10	88
Kanab	6	10	7	3		3	10	10	10	10	69
Liberty	9	10	10	10	10	9	10	10	10	10	98
Logan	10	10	9	10	7	6	9	8	8	8	85
Morgan	10	10	10	2	3	8	10	8	8	4	73

Mount Ogden	6	10	10	10	10	10	10	10	10	10	96
Nebo	10	9	10	10	10	2	6	6	10	7	80
North Davis	9	8	9	9	7	4	9	10	10	8	83
North Sanpete	9	7	10	10	10	9	9	6	6	10	86
North Weber	8	9	5	7	7	7	9	10	9	10	81
Ogden	10	9	10	10	10	8	10	9	10	10	96
Oquirrh	9	7	10	10	8	6	8	10	10	10	88
Palmyra	10	8	10	10	8	9	10	10	10	9	94
Pioneer	10	9	10	10	9	9	9	6	10	10	92
Roosevelt	10	9	6	3	3	5	7	8	8	7	66
St. George	8	10	9	9	5	6	9	9	8	7	73
Salt Lake	9	10	10	7	9	9	9	9	10	10	92
South Davis	10	10	10	10	10	10	10	10	10	10	100
South Sanpete	7	8	9	9	7	6	6	6	8	9	75
South Sevier	3	10	3	3	3	3	1	6	3	1	36
Tintic	5	10	6	6	2	5	3	8	6	6	57
Tooele	7	9	9	2	3	8	6	8	7	8	67
Utah	10	10	10	10	10	10	10	10	10	10	100
Utah	4	9	10	10	8	5	7	10	10	10	83
Wasatch	6	7	6	6	4	5	5	6	4	5	54
Weber	7	9	9	6	9	6	8	8	10	10	82
Bannock	7	8	3	3	2	4	7	7	7	2	50
Bear Lake	10	10	7	5	5	8	8	8	9	9	79
Blackfoot	1	10	9	6	8	7	8	9	9	7	74
Blaine	2	9	2				2	3	3		21
Boise	9	10	10	5	5	6	9	7	9	8	78
Burley	10	8	6	8	4	6	8	7	7	4	68
Cassia	10	8	10	10	10	9	9	9	10	9	94
Franklin	10	9	9	8	8	10	9	9	10	9	91
Fremont	10	10	10	10	10	10	10	10	10	10	100
Idaho	9	9	10	6	7	7	9	9	10	10	86
Idaho Falls	7	7	7	6	6	5	7	6	8	8	67
Lost River	9	8	10	3	7	5	7	10	10	7	76
Malad	8	9	10	10	10	10	10	10	10	9	96
Minidoka	8	8	6	2	5	6	4	6	6	5	56
Montpelier	10	10	8	1	4	6	6	8	6	7	66
Oneida	10	10	10	8	9	10	9	7	10	6	89
Pocatello	10	10	10	10	10	10	10	10	10	10	100
Raft River	5	10	9	2		6	6	7	6	4	55
Rigby	7	10	5	7	5	5	9	8	8	5	69
Shelley	10	8	10	8	8	9	10	9	10	10	92
Teton	3	2	7	8	2	7	10	5	10	8	62
Twin Falls	9	9	10	6	7	6	8	7	8	8	78
Yellowstone	8	10	9	6	7	9	9	10	10	9	87
Big Horn	9	10	10	10	10	10	10	8	6	9	92
Alberta	10	9	10	6	8	7	10	9	7	7	83
Hollywood	10	10	10	10	10	10	10	10	10	10	100
Lethbridge	10	10	9	10	6	7	8	8	10	10	88
Los Angeles	10	10	10	10	10	7	9	8	10	10	94
Lyman	10	10	10	9	8	8	9	8	9	8	89
Maricopa	10	10	10	10	10	10	10	10	10	9	99
St. Joseph	3	9	10	7	10	8	10	8	10	10	85
San Francisco	9	10	10	4	9	9	7	9	10	9	86
Snowflake	10	4	3	5	5	4	6	10	8	3	58
Star Valley	10	7	8	4	7	7	7	7	6	6	69
Taylor	10	9	8	10	8	8	10	10	10	10	93
Woodruff	7	8	8	10	6	6	7	10	7	9	78
California Mission	10	10	8	8	8	7	9	9	9	10	88
German-Austrian Mission	7	10	9	8	3	9	9	10	9	10	84
N. W. States Mission	10	10	9	4	7	10	10	8	10	10	88
Western States Mission	10	10	4	5		5	4	6	1	4	49

Six stakes attained 100% efficiency in the month of February. They were: Box Elder, South Davis, Uintah, Fremont, Pocatello and Hollywood. Maricopa stake missed by only 1%. Twenty-three stakes failed to send in reports. In the report for January the efficiency percentage for the Ensign stake should have been 92 instead of 82.

PASSING EVENTS

The toll in life and property, as a result of the breaking of the dam in San Francisquito canyon, near Los Angeles, Cal., March 13, 1928, was, the following day, estimated at over 400 lives lost and damage to property at \$20,000,000. Five hundred homes were destroyed or damaged, and 20 lineal miles of citrus orchard was buried under mud and silt. About 1500 persons were rendered homeless. Bridges were destroyed, telegraph and telephone lines were broken over a large area, and livestock, total not estimated, perished. Mayor Cryer, after a visit to the scene of the disaster, said: "Los Angeles cannot restore the lives lost, but damages should be paid. This disaster was incidental to the operations of the city of Los Angeles in providing a water supply. We of Los Angeles must face the responsibility. I do not know how the money can be raised, but the legal technicalities, and the law that must be invoked to do this, shall be invoked." According to C. C. Teague, president of the Santa Clara River Valley Protectors district, the dam was built without permission of the state division of water rights and it was not constructed to withstand the test that it was subjected to.

A liberal Donation for Rome. Cardinal Mundelein from Chicago, on March 12, 1928, handed Pope Pius a check for \$1,500,000—money collected in the United States for the propagation of Romanism. The audience lasted over an hour and a half, and it is said to be the most memorable in the history of the Vatican. The cardinal was received with military honors, papal gendarmes standing at attention at the entrance to the palace, in the courtyard and on the marble stairs. In the private library, where the audience took place, the cardinal prostrated himself before the pope, but the latter raised him up and embraced him.

Ancient tomb at Ur uncovered. The oldest grave thus far found in the Ur of the Chaldees, the original home of Abra-

ham, has been uncovered by archaeologists of the University of Pennsylvania and the British museums, according to an Associated Press dispatch from Philadelphia, March 11, 1928. The grave is described as a remarkable architectural construction. The explorers found the chambers mostly empty, except for a few objects which former explorers had overlooked. A beautiful set of shell plaques engraved with scenes of animals and framed in lapis lazuli came from a broken gaming board; there were many beads; two or three inlaid shell handles of staffs, and a small gold cup. In the farther chamber was a remarkable plaque, originally of wood twenty-three inches long and seven and a half inches wide, covered on both sides with a mosaic in shell, red stone and lapis.

Elder F. F. Hintze, for many years prominent in Church work, passed away at his home in the Tenth ward in Salt Lake City, March 9, 1928, after a lingering illness. He was born at Roskilde, Denmark, May 13, 1854, and was baptized at the age of eight years. In 1864 he came to Utah with his parents, who located in Big Cottonwood. He was quite active in missionary work. He filled three missions in the United States, one in the Scandinavian countries, and one in Turkey. He accompanied President Anthon H. Lund on a trip to Palestine in 1897. Later he supervised the translation and printing of the Book of Mormon in the Turkish language.

Rodman Wanamaker, last surviving son of the late John Wanamaker, head of the stores that bear the family name, ended his earthly career at Atlantic City, March 9, 1928, 65 years old. Mr. Wanamaker was interested in many enterprises of a civic and philanthropic nature, not only here and in New York, but abroad as well. He was a generous patron of art and had many examples of the work of great painters and other artists in the New York and Philadelphia stores. He had given lavishly of his wealth to further aviation.

He financed the airship "America," which was wrecked in a storm in 1914, when it attempted a transatlantic flight. Byrd's aerial flight to the north pole and his later hop to France were made possible by Mr. Wanamaker's backing.

Wm. H. Crane, sometimes referred to as "the last of the great actors," and known as one of the great comedians of the world, passed away at Hollywood, Cal., March 7, 1928, at the age of 83. Mr. Crane ended his stage career of 53 years, in 1918, when he toured the Pacific states in a comedy called "The Very Idea." Since then he has lived at the Hollywood hotel and worked on a book recently produced under the title, "Footprints and Echoes."

U. S. Senator James A. Reed of Missouri, delivered a powerful and eloquent address at the Salt Lake Theater, March 5, 1928, in which he savagely attacked the Republican party leaders. A reception to which all residents of Salt Lake City were invited was held the following day for Senator and Mrs. Reed at the Newhouse hotel. The Missouri senator, it is understood, is a candidate for the Democratic nomination for president of the United States.

A statue of Mrs. Emmeline B. Wells was unveiled and accepted on behalf of the state, by Governor Dern, Wednesday, Feb. 29, 1928, in the state capitol. The rotunda of the capitol had been decorated for the occasion with numerous plants and flowers. The bust is the gift of the women of Utah and will find a permanent resting place in the northwest niche that faces into the rotunda of the state capitol. It is the first statutory of a Utah character that is to find a place in the state's hall of fame. President Heber J. Grant offered the invocation. Dr. Jane W. Skolfield made the presentation of the statue to the state. The bust was unveiled by Mrs. Emmeline C. Martineau and was accepted on behalf of the state by Governor George H. Dern.

Anastasia dead. A woman, Mme. Tchaikovsky, now in the United States, claims to be Anastasia, the daughter of the murdered czar and czarina of Russia. Her

claim has elicited a statement by Fedor Fedorovich Siromolotov, formerly a millionaire lumber king who was chairman of the Ural mountain district executive committee in 1918, responsible for the massacre. He says, through Universal Service, that he, with three others, signed the death warrant and saw it executed. The whole imperial family, he says, were shot to death. Anastasia was killed, he asserts, with a 45-caliber German army revolver, *still in his possession!* The statement continues: "Mme. Tchaikovsky's story of a bayonet thrust breaking her jaw is absolutely false, because no bayonets were used. The whole family were shot with revolvers. Members of the committee visited the villa at Ekaterinburg after the executions and saw the bodies. A physician pronounced them dead." As to the fate of the members of the committee, we are told that one died; a second, Peter Voikoff, Soviet ambassador to Poland, was shot dead by an assassin at Warsaw, and the third, Beloberodov, is languishing in exile as a member of the Trotsky opposition.

Pres. John E. Magelby of South Sevier stake, has been appointed to preside over the New Zealand mission, according to an announcement from the President's office, March 1, 1928. He succeeds President Howard Jenkins, who has been honorably released. President Magelby has filled two missions to New Zealand, one in 1885-89 and one in 1898-1902. President and Mrs. Magelby were honored with a farewell party at Monroe, February 29.

General Armando Diaz, commander of the Italian forces during the world war, passed away Feb. 29, 67 years old. Influenza developing into pneumonia is given as the cause of death. Diaz took command of Italy's armies after the Caporetto disaster, when the Italians suffered great losses. He was a tenacious fighter, and, aided by the British and French, drove the invading Austrians back. After completely reorganizing and realigning his troops, Diaz broke through the Austrian front in 1918 and inflicted a disastrous defeat on the Austrian army. He was appointed minister of war

in Mussolini's cabinet in 1922, resigning in 1924. He was elevated to the rank of marshal in 1924.

Wounded in Nicaragua. A 16-year-old youth from Payson, Utah, Raymond B. Carter, was wounded, February 25, 1928, in a skirmish between American marines and Sandino's followers. He was shot down when a patrol ran into a machine gun fire directed from ambush. The youth is the son of Wm. Carter, of Payson. He enlisted at the age of 15, because he desired "adventure," and left California with the other marines who were sent to Nicaragua to "get" Sandino.

A New Vitamen, the sixth known to science, is said to have been discovered by Dr. Herbert M. Evans, head of the department of anatomy of the University of California. Dr. Evans calls it Vitamin F. He says it is an essential food element for the normal growth of animals and especially for the development of the qualities necessary to reproduction. Lettuce and liver are said to be especially potent, but it is not to be assumed, we are told, that the vitamin in question can be manufactured and sold as certain glandular extracts have been.

Volcanic eruption in Idaho? According to an Associated Press dispatch from Boise, Idaho, Feb. 25, 1928, the possibility of a new eruption in the craters of the Moon National Monument in Butte and Blaine counties is being discussed because of a report from Aberdeen stating that steam had been observed shooting up from the lava crevices, accompanied by hissing and rumbling noises. Dean Francis A. Thompson, director of the state bureau of mines and geology, declared here last fall another eruption in the craters was not only possible but even might be regarded as likely because of the new stage of geological formation there. Dean Thompson's prediction was made after an investigation of the crater country.

Indian turning white. A Winnebago Indian, Louis Armell, living on the reservation, is said to be the object of scientific observation because for many years his skin has gradually been turning white.

He is now 54 years old. He still has "copper patches" but physicians believe that if he lives a few more years he will become entirely white.

Across the Atlantic in one day is the ambition of an inventor in Philadelphia. Mr. Louis Sher, who has invented a ship which, he believes, will plow the water at the rate of 100 miles an hour. The principal feature of his device is a method of propulsion by means of springs, brought under tension either through expansion or compression and released to oscillate a series of pedals mounted on an axle. The pedals dip in the water, one following the other in quick succession as the springs are released, driving the boat forward.

The famous Moffat tunnel was officially opened, Feb. 26, 1928, by Governor W. H. Adams of Colorado, in the presence of 2,500 persons, who came to the east mouth of the tunnel by special train from Denver. The governor and Ex-Governor Oliver H. Shoup drove the gold spike into a tie just at the entrance to the tunnel amid loud cheers. Short addresses were made by Ex-Governor Shoup, Governor Adams, and Mayor John F. Bowman of Salt Lake City. W. P. Robinson formally transferred the ownership of the tunnel to the Denver & Salt Lake railroad, and W. R. Freeman, president of the railroad, accepted on behalf of the road. The tunnel, 6.2 miles long, is the longest railroad bore in North America. It will cut off twenty-seven miles of travel over the Continental divide and the road, when completed to Salt Lake City, will cut the distance between Denver and the Pacific coast by 181 miles. Coloradoans declare that its completion opens up a hitherto inaccessible region as large as the state of Pennsylvania.

Earthquake in Palestine. Another earthquake was reported in a dispatch from Jerusalem, Feb. 23, 1928. Two shocks occurred, one at 3 a. m. and one at 7:50 p. m. The tremors were felt all over the country, and damage was done in Jerusalem, Jericho, and Tel-Aviv. Several walls of the Hebrew university building at Mount Scopus were cracked. The Allenby bridge across the river Jordan was

damaged. All traffic across the bridge was stopped because of its weakened condition. Thus far no casualties have been reported.

The sixth congress of the Pan-American Union, in session at Havana since Jan. 18, 1928, convened Feb. 20. A number of subjects were considered. Among these can be mentioned the adoption of a commercial aviation convention, plans for an inter-American automobile highway expected some day to extend from Canada to Patagonia, a Pan-American railway, better river navigation, improved cable, telegraph and radio communications also were outstanding among the recommendations. Reports of the committee on intellectual cooperation adopted included recommendations for the protection of the rights of authors and artists, the pensioning of journalists, prohibition of publication or communication of false or exaggerated news relating to any American country. Aspects of American immigration and emigration problems were touched upon, but the subject was referred to the international immigration conference meeting here next month. The first constructive conclusion toward codification of private international law was reached at the conference. Perhaps the most important matter disposed of was the agreement regarding the basis for arbitration treaty to be held in Washington within one year for the purpose of drawing up a collective Pan-American covenant providing for the settlement of international disputes.

Aggressive warfare condemned. Charles E. Hughes, head of the American delegation to the congress of the Pan-American Union, in session at Havana, pledged the United States to a policy of non-aggression in this hemisphere, Feb. 17, 1928, in discussing the committee report on the Pacific settlement of international disputes. Fernando Gonzales Roa, of Mexico, introduced a resolution, declaring all aggressive war illegal and providing that international disputes should be settled by pacific means. Mr. Hughes, in support of the resolution, said: "The United States joins most heartily in the declaration that there shall be no more war of aggression in America. We must show that this

hemisphere is dedicated to peace and seeks pacific solution of difficulties." Then he pledged all his own energy and strength to promote the pacific settlement of disputes. Mr. Hughes pointed out that all means to that end falls under three headings—periodical conferences or meetings for candid exchange of views on controversial subjects; measures of conciliation, or provision whereby "reason may have play before force takes the field; and judicial settlement for which definite institutions would be necessary. Mr. Hughes was, the accounts say, the object of a great ovation while pledging his country and himself for peace.

The preliminary security conference convened at Geneva, Feb. 20, 1928. Its purpose is to promote disarmament. The Japanese delegate, Viscount Saito, declared that, owing to changed world conditions, the Japanese arbitration treaties may have to be revised, and the question is how far the United States would go to meet any Japanese proposal calculated to make the new treaty a more effective instrument against war. A draft convention for disarmament was deposited with the League of Nations by the Russian observer at the conference, Mr. Boris Stein. It is similar to the proposals of Maxim Litvinoff, presented at the last meeting of the preparatory disarmament conference. The British delegate, Lord Cuchendun, on Feb. 23, spoke against "multilateral arbitration treaties."

Maggie Ivins Bentley, daughter of Israel and Julia Hill Ivins, and sister of President Anthony W. Ivins, passed away on January 14, 1928, in Colonia Juarez, Mexico, where she has lived for more than thirty-six years. She was born in St. George, Utah, March 31, 1871. She was married to Joseph C. Bentley, and the union was blessed with nine children, six of whom survive her. During her life she was a devoted wife and mother, and an active worker in the L. D. S. Church, being president of the Primary associations in the Juarez stake, and a member of the Relief Society stake board. She had a beautiful character and was talented in both music and art.

TODAY'S PROGRAM

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HUMOROUS HINTS

A very rich man married a beautiful woman, who was beneath him socially.

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Suddenly an awkward silence began, and her partner whispered, "Awful pause!"

"So would you have," the hostess replied, indignantly, "if you had spent as much time at the washtub as I have done!"

* * *

Young musician to elder one: "What did you think of my piano solo, wasn't it great?"

Elder musician: "Yes, very great. Beethoven would have given a great deal to have heard your playing."

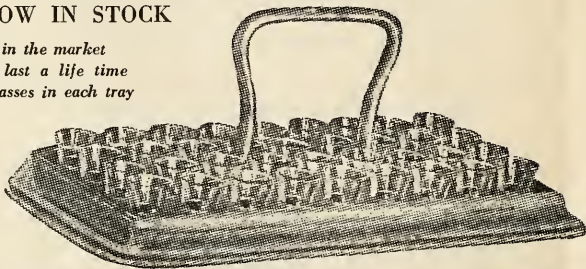
Young musician: "Do you really think so?"

Elder musician: "Yes, indeed, Beethoven was deaf, you know."—D. C. R.

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